CRY OF THE EAGLE

Théun Mares

ABOUT THE AUTHOR

The name Theun Mares, (pronounced Tayoon Mah-rez). is the closest rendering in the English language of the author's ancient Toltec name. It means "Theun of the Great Water."

Theun's function amongst Toltecs is what is known as the nagal (pronounced nah-hal), or spiritual leader within a unit of warriors.

Born in Zimbabwe, of a father who was a gold miner, and a mother who was a natural seer, Theun spent most of his early life in the bush, amongst the animals, the birds and the natives of the area, with their rich and abundant folklore. It was in the wilds that Theun resumed his training in this current lifetime, under the tutelage of the Nagal J.

After studying for an Arts Degree at the University of Cape Town, Theun spent most of his working life in education.

During a year's study leave through Europe and North America in 1977, Theun began having flashbacks of his training as a warrior in previous lifetimes and, by 1978, his memory of all his previous training had been restored.

In 1992 Theun resigned from his work and started to prepare for his life as a nagal. In 1994 he started training the members of his unit, and also commenced his assignment of disclosing the Toltec teachings to the world at large through a series of books.

In addition to his own personal apprentices, Theun also has other people working under his guidance towards the furtherance of the evolution of awareness through the medium of the Toltec Tradition. He resides in Cape Town.

CRY OF THE EAGLE

Théun Mares

THE TOLTEC TEACHINGS

Volume Two

lionheart
PUBLISHING

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Second edition, October 2002
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ISBN 1-919792-14-7 (Hardcover)
ISBN 1-919792-13-9 (Paperback)

Cover illustration by Tony Butler,
Constantia Cottage, Firgrove Way,
Constantia, Cape, South Africa

Printed and bound by Paarl Print,
Oosterland Street, Paarl, South Africa

This logo signifies that this work concerns the Toltec Path of Freedom as expressed by Theun Mares, and serves to differentiate these teachings from Meso-American traditions of Toltequity, Nagualism and Shamanism.

for those who have always been there for me,
with their willingness to support,
to encourage and to uplift.

CONTENTS

Prologue
Introduction: Challenges of the Present Day 1

PART ONE: Living The Life of a Warrior: Transmutation

Chapter 1. Acquiring the Strategy of a Warrior 25
2. The Four Attributes of Warriorship 37
3. The Four Natural Enemies 63
4. Having to Believe 113
5. The Mood of a Warrior 129

PART TWO: Erasing Personal History: Transformation

Chapter 6. Stopping the Internal Dialogue 151
7. Stopping the World 179
8. Intelligent Co-operation 205
9. Dancing with Death 239

PART THREE: Dreaming: Transfiguration

Chapter 10. The Dreamer and the Dreamed 267
11. The Technique of Dreaming 333
12. A Guide to Dreaming 361

Bibliography 391
Table of Diagrams 392
Index 393

LIST OF ILLUSTRATIONS

Transmutation	23
Transformation	149
Transfiguration	265

ACKNOWLEDGEMENTS

To all the very special people who continue to work so hard behind the scenes, playing their vitally important role in making these books possible. My heartfelt thanks to each and every one of them.

PROLOGUE

BATTLE CHANT OF ATL'AMAN

*Would y*ou know the meaning of laughter and joy!
Then come play w/ith us now the game of life,
If you care to try! If you dare to lose!
Roll now , roll, roll again, roll the dice of life.
Listen to the rhythm of life divine,
Feel, touch and absorb the pulse of earth.
Fly true the spear! Wield sure the sword!
And roll now, roll, roll again the dice of life!
What can you lose, friend, but *an* empty life!
What can you w/in, friend, but a full rich life!
Win or lose, try now! Roll the dice of life!
If you care to live, friend! If you dare to die!

Would you brave the meaning of sorrow and tears!
Then come see with us now the fount of life,
If you care to see! If you dare to feel!
Roll now, roll, roll again, roll the dice of life.
Listen to the rhythm of their hopeful hearts.
Feel, touch and absorb their pain and tears.
Fly true the spear! Wield sure the sword!
And roll now, roll, roll again the dice of life!
What *can y*ou lose, friend, but a dull dry life!
What can you win, friend, but a warm full life!
Win or lose, try now/! Roll the dice of life,
If you care to live, friend! If you dare to die!

Would you know the meaning of freedom and power!
Then join us, come join us in this our hunt.
If you care to try! If you dare to fail!
Roll now, roll, roll again, roll the dice of life.
Listen to the rhythm of walking free.
Feel, touch and absorb the *One* Power.
Fly true the spear! Wield sure the sword!
And roll now, roll, roll again the dice of life!
What can you lose, friend, but a bonded life!
What can you w/in, friend, but the *One* Power!
Win or lose, try now! Roll the dice of life.
If you care to live, friend! If you dare to die!

Would you brave the meaning of duty and honour!
Then come join us now in the dance of death.
If you care to try! If you dare to die!
Roll now, roll, roll again, roll the dice of life.
Listen to the rhythm of life and death.
Feel, touch and absorb the *One* Power.
Fly true the spear! Wield sure the sword!
And roll now, roll, roll again the dice of life!
What can you lose, friend, but a hopeless life!
What *can y*ou win, friend, but a hopefilled life!
Win or lose,try now! Roll the dice of life.
If you care to live, friend! If you dare to die!

KNOW THAT FOR AGE UPON AGE THE GREAT WHEEL WILL SPIN OUT THE WEB OF DESTINY - AGES IN WHICH BOTH THE LESSER AND THE GREATER SONS OF SPIRIT WILL PLAY THEIR PART IN THE DESIGN OF THE PATTERN. ... BUT THIS DESIGN MUST SHOW THE CAUSE OF DUALITY, AND WHEN THAT DAY DAWNS, THE ANCIENT BATTLE MUST AGAIN BE ENGAGED - THIS TIME WITH FULL KNOWLEDGE OF THE PATTERN. THUS WILL IT BECOME KNOWN AS THE LAST BATTLE, WHICH IN TRUTH HAS ALWAYS BEEN THE ONE AND ONLY BATTLE, AND WHICH WILL HAVE BEEN FOUGHT AGAIN AND AGAIN.

FROM THE PROPHECIES OF THE NAMELESS ONE.

INTRODUCTION

CHALLENGES OF THE PRESENT DAY

THE POWERFUL PLANETARY EVENTS WHICH TEND TO ALTER FOR EVER THE COURSE OF HISTORY DO NOT ORIGINATE FROM MAN. THESE EVENTS ARE THE RESULTS OF MIGHTY COSMIC FORCES INTRODUCED INTO OUR SYSTEM BY THE PLANETARY BEING. IT IS THE TASK OF SEERS TO PREDICT THE PROBABLE OUTCOME OF SUCH EVENTS, AND TO MAKE THE NECESSARY ADJUSTMENTS WITHIN THE COLLECTIVE PLANETARY AWARENESS, SO AS TO ENABLE ALL OF LIFE TO MEET HEADLONG THE CHALLENGES POSED BY THESE FORCES.

On 13th June 1995 there occurred what has been to date perhaps the most significant full moon in the history of humanity. On that day all life upon this planet entered an unprecedented era. Although man in general is as yet oblivious to the momentous changes which took place on that full moon, he has nevertheless been catapulted into an experience which will soon begin to materialise its effects upon the physical plane. These effects will gradually become clear for all to see, and it will be then that man will recognise for himself that his old and comfortably-familiar world is now slipping away rapidly. This is a new age in which time can no longer be measured in years, for the radical changes that have been initiated are precipitating a vastly different world, which is coming into existence hour by hour. Mighty forces of the universe, of which humanity is wholly unaware, have been brought into alignment, to focus upon our world, and through the effect of these forces a new humanity is being moulded.

The great wheel of evolution has turned and, in turning, it

has brought man back to a crossroad first encountered in that far-distant time when life flourished upon the ancient continent of Atlantis. Today man must face and bring to a conclusion that which was initiated eighteen million years ago. Therefore, what the esotericists have termed 'The Dawn of the New Age', is in fact also 'The Day of Reckoning' predicted by the prophets of doom. This was the day that was marked by the full moon of June 1995. It is not the end of the world as this has been commonly understood, nor is it the New Age as it has been anticipated, but this day did mark the end of the known world and the beginning of a time in which a new world is even now being established.

At a time when world turmoil, confusion and emotional hysteria seem to have become the norm, it is no longer easy for men and women to discern with any certainty what is transpiring in the world today. The current sophistication and freedom of the news media, coupled with the advent of television, have not only brought world events and extraordinary thinking into the homes of millions of people the world over, but have also contributed towards an ever-increasing prejudice based upon separative views and a lack of the much needed knowledge of universal law. Exposed to snippets of information, which are often ingeniously put together in such a way as to apparently prove a fashionable concept, men and women everywhere are today being bombarded by all manner of political, socio-economic and ethico-religious theories, expounded by an alarming number of misguided individuals - individuals who more often than not are the unconscious victims of a personal inner drive to promote their own self-importance.

In order to gain a proper understanding of what is being offered here as an explanation of what is really taking place in the world today, it will help to bear in mind that the world is not what it appears to be. There is much within the unseen realms of life upon this planet, and for that matter within the universe, which evades the comprehension of man's foremost thinkers, and even of the Toltecs' most able seers. Notwithstanding this, Toltecs nevertheless do have at their disposal enough knowledge

and personal experience with which to challenge a great many of the haphazard theories currently being put forward by a lot of man's present-day prophets and spiritual teachers.

In this respect it must also be remembered that Toltecs have ever known that the Toltec teachings are the property of no one man or group of people, but are the common heritage of all of mankind. It has therefore always been an unequivocal fact amongst Toltecs that once man has come of age he will have to be instructed in taking charge of his awesome inheritance. This day has dawned, and it is for this reason that Toltecs have been instructed by the Guardians of the Race to step forward once again and draw man's attention to his natural heritage, and in the process also inevitably to challenge much of what is today regarded as spiritual guidance.

The first step in this process is relatively simple, but the effects of introducing man to his divine birthright are profoundly significant. By being able to compare present world knowledge with his natural heritage, man will at last be able to discriminate wisely, and thus will the one true light emerge, sweeping all before it into the much-needed transformation within every sphere of human endeavour.

To come of age is no simple affair, because it entails understanding one's true purpose in life, and the acceptance of one's responsibility to oneself and to the world around one. If we are to achieve clarity on this issue when viewing humanity as a whole it is important to realise that Toltecs have always mirrored for man his own evolutionary progress. This in effect means that the history of Toltecs is in reality the history of mankind. Therefore, the disastrous outcome of the ancient civilization of Atlantis, as well as its reflections across the subsequent millenniums, is but the profile of humanity itself, and Toltec history should accordingly be viewed as the mirror-image of the unseen influences that have dictated the course of history. To bring this into perspective, let us briefly summarise the position of Toltecs, since they reflect how humanity as a whole stands today.

Toltecs are men and women who wield a great deal of *power*,

but Toltecs also have to abide by the laws of universal evolution. The warrior's command is indeed the Eagle's command, but this does not mean that the warrior commands and the Eagle obeys - it means that the warrior understands and knows the purpose of the Eagle, and so follows the dictums of *power*. It is possible to turn one's back upon universal law and to ignore the purpose of the Eagle, but to do so is to repeat the mistakes of Atlantis and to stray onto the path of the black arts. Many a Toltec has erred in this way, and today millions of people the world over likewise walk the path of black magic, even though they may claim innocence. Yet the time has come for us all now to clearly state where we place our allegiance. No longer can we pretend, or sit on the fence, or procrastinate. The forces which swung into full effect on 13 June 1995, and which are forcing man to make a stand for what he believes in, are no less than the forces of division demanding conscious choice and discrimination.

It will be remembered from Volume One that for millions of years Toltecs have continued their precarious existence behind the scenes, carefully concealing their work and activities from the prying eyes of the general public. This covert activity has been essential to Toltec survival, because long periods of persecution by various enemies, coupled with the termination of lineages through natural disasters, have reduced the number of Toltecs in the world to a mere handful. Sadly, however, even those lineages that have survived are no longer bound by a common goal. Today these lineages stand divided into two definite groups. On the one hand, there are those who are considered to be of pure stock, and who still guard the true inner teachings in their entirety; on the other hand, there are those who, although still carrying the name of Toltec, have nevertheless wandered off into byways which lead ever further away from the Path of Freedom.

The term 'Toltec' means *a man or woman of knowledge,* and the common goal of all true Toltecs is to walk the Path of Knowledge, which ultimately also leads to freedom. The sacred trust bestowed upon Toltecs is that, in walking the Path of

Knowledge, they will guide others wherever possible towards this same freedom. Therefore, wherever the teachings have been allowed to degenerate into practices which are based upon separativeness and self-aggrandisement, those Toltecs concerned can no longer be considered worthy of the responsibility inherent within the name. The time has now come when this same yardstick should apply equally well to all those who present themselves as spiritual teachers of humanity.

This split within the Toltec ranks is but the product of that first split which occurred when the White Emperor of Atlantis and his followers, dedicated to walking the Path of Freedom, were forced to part ways from those of the brotherhood who were bent upon pursuing the black arts. Since then there have been many similar splits, and always for the same reason; namely, the abuse *of power* and the abandoning of the sacred trust.

The division within their own ranks is an ongoing problem for which Toltecs have never really found a solution. Human nature and the temptations posed by *power* are such that it would appear that there will always be those who sooner or later succumb to the lure of self-importance. Whenever this happens, bona fide Toltecs have no other recourse but to sever all ties with the one who has faltered and to turn their backs upon him. Regrettable as this may be, the sad truth is that it is not possible to help anyone who has wilfully traded impeccability for self-importance.

Moreover, it is important to know that there exists an extremely tenuous mind-link between all fully-trained nagals, and also between these nagals and the Guardians of the Race. Even during the dark times following the implementation of the Doctrine of Separate Development, this mind-link has remained operative, as it is vital to the continued existence of Toltec knowledge and power. However, once a nagal's actions have become less than impeccable, this mind-link is broken. Once broken, the mind-link cannot be passed on to the succeeding nagal, nor is it easily restored. Lack of the mind-link results in complete isolation, and this brings about a deterioration in the purity of the teachings, due to a limited vision. But, more

importantly, once the purity of the teachings has started to suffer, the practices rapidly become personalised and inevitably degenerate into what is all-too-often an abhorrent mixture of superstition and falsehood.

This problem is the very same that today faces the whole of humanity. Never before in the history of man has there been such worldwide disunity. The world today is divided everywhere; churches are divided, esoteric schools of thought are divided, politicians, educationalists, medical practitioners, and even scientists, stand divided. This immense division has brought about a sense of gross separativeness, suspicion, fear and hatred, and as this takes root more and more deeply, man finds himself the victim of an ever-increasing sense of confusion and hopelessness. Abundance has given way to poverty, social well-being has been supplanted by violence, and security has been superseded by fear, as even family units are now being torn apart by the wave of segregation.

The reason for this worldwide disunity is simple, but nevertheless also profound in its implications. Man has, quite simply, reached adulthood. No longer content with having to accept at face value the rules which have dictated its childhood and adolescence, humanity in general has become anti-establishment. Impatient to be heard, and anxious to flex their psychic muscles, people of all ages and from all walks of life have begun a planetary revolution against the accepted authorities of society.

This has always been the predictable and inevitable outcome of evolution, but so strong have been the effects of social conditioning that the majority of peace-loving people have, in their fear of change, always chosen to ignore the demands of the revolutionaries. However, today, as more and more people join sides with the rebels, social authority is finding it increasingly difficult to ignore the demands of these people and to keep their actions in check. Furthermore, since lack of true communication between these two factions has always been the greatest grievance, no one is any longer certain what the real issues are. Consequently, the authorities are fighting a battle to maintain a

social system which even they are beginning to question, whilst the revolutionaries are fighting for a cause of which they too are no longer certain.

In this kind of situation it is hardly surprising that there has been such an upsurge of lawlessness. There have always been those people who can only be termed social dropouts, and who therefore have no particular values to offer anyone. Such people are not interested in a social order of any kind, and so will support any group which is anti-establishment, regardless of whether or not they actually believe in the ideals fostered by that group. The group in its turn, often highly emotional, and therefore lacking in clarity, and in addition feeling the heavy burden of being in the minority, will welcome without question anyone who is willing to join its cause. In this way, many a well-meaning group which has had a legitimate cause to begin with, sooner or later finds that its ranks have become infiltrated by scum, and thus the movement itself has become deflected from its original objectives.

There are also in the world today far too many individuals who have seen in this general state of confusion an opportunity to push their own ideals for selfish gain and to elevate their own self-importance. In this respect it is staggering to see the growing number of self-styled prophets and spiritual teachers who have emerged from out of nowhere over the past forty years or so. Admittedly some of these people have had a little knowledge to begin with but, hampered by a limited vision, and driven by an over-inflated ego, they have taken full advantage of humanity's general sense of confusion to promote their own self-worth. Some of the more ambitious individuals from the ranks of such as these are today even trying to claim Toltec status.

In all this confusion, the deterioration of man's belief in orthodox religion has done nothing to help the situation. No longer able to believe in the narrow-minded and thoroughly outdated teachings still being pushed by many theologians who have long since ceased to adhere to the truth within their own teachings, a great many disillusioned people are today turning

elsewhere to find answers to their questions. However, not having the necessary knowledge with which to discriminate between falsehood and truth, these seekers more often than not fall prey to the highly questionable teachings of unscrupulous men and women who like to believe that they are gifted truthsayers.

Many of these self-styled truthsayers, like the overly ambitious politicians of the world, have latched onto the concept that humanity does not take kindly to the idea that the wool is being pulled over its eyes. Consequently, we find today all manner of stories which have been fabricated around the idea that somewhere there are a group of people conspiring to keep humanity in the dark. This is happening in every department of human endeavour, but most noticeably in politics, religion, and science. Since there is already in the world such a marked sense of confusion, suspicion is easily created and, consequently, whenever someone comes forward with yet another story of conspiracy, there are always those who are ready to listen, and even to believe.

Perhaps one of the most remarkable and, at the same time, alarming examples are the many stories and consequent beliefs that have sprung up surrounding UFOs. This is just one example of a great many similar situations which point out very clearly how confused and muddled man's thinking has become. Let us therefore, for the purposes of this book, use the example concerning UFOs to delineate clearly the difference between sane sensible thought and that which can only be described as confusion.

It is not the sightings of UFOs, or the existence of extraterrestrial beings, that are in question, but rather the many conjectures that have sprung up around them. Toltecs know from experience that the entire universe, including the planets

within our own solar system, is indeed populated. However, within our solar system it is only upon the planet Earth that life is currently manifesting in physical, and therefore visible, form. This is the reason why the scientific community has not yet been able to come up with hard evidence to prove unequivocally the validity of the UFO phenomenon.

The fact that the scientific community has to a great extent remained mute about their investigations into UFO phenomena is in no way proof of the fact that scientists are deliberately trying to keep humanity in the dark. On the contrary, it is, after all, the duty of science to promote the truth through the medium of sound investigation. The fact that scientists have to date been reluctant to divulge the details of their investigations is mainly due to their not having sufficient data to be able to make clear-cut statements about UFOs.

Unhappily the same cannot be said about the covert activities of many officials working under the auspices of political governments and their armed forces. Just as it is the duty of scientists to promote the truth regarding UFOs, so is it also the duty of the government of any country first and foremost to ensure the safety and wellbeing of its citizens. These two issues are by far the most important in relation to UFOs, and these should be addressed by the public, as well as its leaders, in the departments of both science and government. However, in all fairness to these departments, it should also be pointed out that it does not help the situation when members of the public jump to emotional conclusions concerning the reticence of scientists and government officials to speak up.

The situation regarding UFOs is a prime example of how a lack of communication does create an atmosphere of mistrust and suspicion. What really needs to happen is for government officials to acknowledge that they are the servants of the public and, as such, do not have the right to withhold information to which any member of the public should have free access. We are no longer living in an era in which every man is forced to obey his sovereign. The very essence of democracy demands that we all have an equal say with regard to our own life and future. No

government official has the right to act secretly upon confidential information that could possibly endanger public security or, for that matter, could have worldwide repercussions in the long term.

Unfortunately, politicians often choose to forget this important fact, and since they can and do manipulate vast economic powers, it is unhappily also true that they normally do not find it too difficult to enforce the co-operation of the scientific community which, by the very nature of its work, is wholly dependent upon government backing and financial support. With regard to the subject of UFOs this sad abuse of power has resulted in the public becoming increasingly suspicious about the motives of those officials and scientists who have tried to avoid honest questions concerning UFOs. This in turn has only strengthened the arguments of those crackpots of society who have seen in this controversy an opportunity to push their own fanciful beliefs concerning extraterrestrial beings. The outcome of this debacle is that the question surrounding the existence of UFOs has been added to the growing pile of confusion and uncertainty, falsehood and superstition.

All this could so easily have been avoided if only people in general, irrespective of whether they are scientists, government officials, or average Joe, would acknowledge that self-importance must give way to the common good of all, and that knowledge is not the property of any one man to be used as a tool with which to manipulate and control others. Man must learn to share his information and experience and, above all, learn the art of communication, so that true democracy can reign, and that all may participate in working towards the freedom and the wellbeing of all life. If government officials and scientists alike had from the beginning been prepared to share with the public the information they have gathered about UFOs, there would not today be so many nonsensical ideas surrounding this phenomenon, nor would there be so many excited friends of the aliens.

The real truth concerning UFOs and extraterrestrial beings

can only be grasped in the context of universal law, about which most of humanity unfortunately is as yet completely ignorant. In this respect, it must be stressed that until science has grasped the fact that not all life-forms are dependent upon dense physical bodies with biological functions, the whole question surrounding extraterrestrial existence must of necessity remain somewhat obscure, and any explanation as to the truth behind this phenomenon must be regarded as pure conjecture.

The Toltec point of view on extraterrestrial existence is no exception. Therefore, rather than launch into complex explanations which no one can prove or disprove at this point, let us rather concentrate on those much more mundane issues that can lead to greater clarity of thought. In this way the reader can at least be pointed in the direction of sound thinking, enabling him or her to discriminate with greater wisdom between sobriety and the great many abstractions based upon haphazard assumption.

The foremost of these issues concerns the claim made by the friends of extraterrestrials that these intelligences have come in order to help humanity in these difficult times. In relation to this we should first of all acknowledge that in an unknown universe it is most unlikely that all alien life-forms will necessarily be more highly evolved than man; next, that aliens are unlikely to share man's view of life, or for that matter, his ideas upon what constitutes basic human rights. As is all too clear to see in humanity itself, advanced technology and space travel are most certainly no criteria for measuring wisdom, nor are they a guarantee of friendly intent, or of right motive.

How can man really be so sure that these alien visitors are friends who have come to help? What sane thinking human being believes everything he is told? To believe an alien simply because it is an alien, and perhaps has the gift of the gab, is the sign of an extremely naive mind. To be impressed by strangers who fly around in fascinating craft with bright lights is utter foolishness. Also, to believe that such beings are saviours, only points out how superstition can supersede logic. There are a great many instances recorded in history of pioneers arriving in

some remote part of the world, only to be revered as gods by the natives. Sadly, most of these natives quickly learned that their newly-arrived 'gods' were not always particularly loving or of kind intent.

If such extraterrestrials are indeed in a position to help humanity, then why would they avoid contact with humanity as a whole? It would surely be a lot simpler just to land a spaceship in the middle of a public square and identify themselves and their purposes openly. Why must these beings always sneak around, mostly in remote parts of the world, and choose to contact only single individuals? The argument normally put forward here by the devotees of UFO-mania, is that extraterrestrials fear man's aggression. This, however, makes little sense, because beings who can transfer themselves through space at the drop of a hat must surely also have at their command enough knowledge and expertise with which to protect themselves.

Furthermore, if extraterrestrials cannot even protect themselves from human aggression, then how are they going to help humanity, when most of man's problems stem from his aggression? It is time that those people who believe so strongly in the innate goodness of extra-planetary beings wake up to the truth concerning encounters with these aliens. To date none of the communications received from these visitors have in any way been significant in contributing towards solving the problems of humanity. So far most of the information imparted by aliens has hardly been news, nor has it contained any wisdom that is not already known. The real problem facing humanity today is not a matter of not *knowing* what to do, but of not *wanting* to implement the actions which have to be taken.

It is also reasonable to assume that those aliens who are more highly evolved than man, and who may therefore be in a position to help humanity, do know and recognise universal law. Consequently, such beings would also know that what is happening upon Earth today is but the result of an evolutionary process which was initiated some eighteen million years ago, and that if man is to benefit fully from this process, then he must be

left to his own devices to fight out his future alone and unaided. Such evolved beings would therefore never propose to interfere in the destiny either of man or of the planet Earth. Through their knowledge of the laws that govern all of evolution, such beings grasp at a far deeper level than even man himself what is really transpiring upon our world today.

Even man's own spiritual guardians, those Whom Toltecs recognise as the true Guardians of the Race, and Who have always guided man silently from behind the scenes, are today, upon instruction from the planetary being Himself, standing back, so that humanity can learn to take responsibility for its actions. As incomprehensible as this may sound, this stance adopted by the planetary being marks an important transition in His own development - a transition which is necessary for the furtherance of all evolution upon this planet, human and otherwise. Therefore any so-called 'assistance' from outside the planetary sphere must of necessity be seen in the light of un-needed interference. In this respect, and for whatever it may be worth, it might also be added that Toltecs, in spite of their knowledge of regular inter-planetary, and even inter-stellar, communications, have no firsthand knowledge of our planetary being having in any way requested help from outside.

Logically speaking one is forced to come to the conclusion that these alien 'friends', who impart their profound wisdom to a chosen few, are either the product of the individual's fanciful imagination, or else, if they are real, are deliberately avoiding overt contact with humanity, perhaps because of hidden agendas or ulterior motives. Alternatively, it could also mean that these visitors from outer space, who just happen naively to bumble their way into the earth's atmosphere, are in spite of their knowledge of space travel, not much wiser than humanity itself. If this is the case, then it would also explain why, in some instances, these aliens have apparently got themselves shot out of the skies, whilst others have been unfortunate enough to crash their craft on Earth.

As has already been stated, Toltecs are not so arrogant as to claim that they have the answers to everything, but they do

understand enough about extraterrestrials and universal law to realise that alien spacecraft visiting this planet should by no means be taken at face value, neither should they be regarded as being automatically more evolved than man or, for that matter, of friendly intent. There are a great many ways in which to help someone, but not all 'help' leads to freedom.

Toltecs are the first to admit that inter-planetary communication does exist, and that such messages have often been directed at sensitive individuals capable of receiving these signals. However, such messages are always of a deeply profound nature, and never in any way imply that our own spiritual Guardians are wrong, or that our planetary being does not know what He is doing. Any message which, even if only by means of omission, implies that man should follow the advice of an alien race rather than the guidance of his own planetary being, should be regarded with a great deal of scepticism and viewed in the light of propaganda purposefully directed at misleading the human race. Toltecs have learned through bitter experience to retain their scepticism, and no small amount of caution, for if the stories of individuals who have had personal encounters with aliens are true, then indeed there is a conspiracy. Such a conspiracy though, if it does exist, is not likely to be centred around scientists or government officials trying to keep humanity in the dark, but could well turn out to be a threat from a force of which humanity is wholly ignorant.

Toltecs have long been aware that forces which threaten not only the survival of a species but, worse still, the evolution of awareness, do exist within the known universe. However, if such a force is threatening life upon earth through its devious moves towards friendship, it should not be taken for granted that such a force is necessarily alien. There are upon the planet Earth itself mighty forces at work which do not have for their purpose the evolution of awareness. It is not my intention to expound here upon such forces, except to repeat that everything is not what it appears to be. Although Toltecs do not uphold any of man's naive misconceptions concerning Satan and his fiery domain, they have nevertheless ever maintained that the world is in truth a mysterious place, and

that mystery encompasses both the light and the darkness.

All in all, it should therefore be clear that the controversy and confusion which has arisen concerning UFOs is not at all desirable at a time when humanity is faced with the problem of having to formulate and initiate a new world order. Obviously, if any one being or group of beings is trying to prevent this new order from being implemented, then the way to do this would be to create confusion and division in the minds of men and women, especially in the minds of those who are considered to be the spiritual leaders within society. Therefore, before jumping to all sorts of emotional conclusions concerning UFOs, man should instead be focusing his attention on right human relationships, including the use of communication as a vital instrument in the process of democracy.

It should also be made clear that people who advocate all manner of escapisms, so that man is encouraged to avoid taking responsibility for his own life, cannot and should not be trusted or believed. Such people, whether they are aware of it or not, are compounding the negative influences of social conditioning, and have no idea of what constitutes true freedom. These people are for ever very busy confirming to man that he is indeed a victim of circumstance, and very much in need of outside help in order to sort out his life. However, the only help humanity needs today is guidance towards taking full responsibility for its life, its past and its future, and towards taking a firm stand on issues of true freedom.

In this respect the example of UFOs is a sad testimony to man's stubborn reluctance to accept responsibility for his life. Just as those souls who desperately cling to religious dogma are certain that God will save them, so the devotees of UFOs have convinced themselves that their extraterrestrial friends will intervene, either to save the planet from destruction, or to save humanity, by whisking it off to some other world. Some believe that a miracle will happen which will change everybody and everything in a flash of brilliant light. Others again, have placed their hopes upon the tenuous and as yet uncertain discoveries within the field of quantum mechanics.

Such is the story of man's foolishness, and such has always been his arrogant insistence on believing in superhuman intervention to sort out the mess that he himself has created. It is no wonder then, as world disunity continues to escalate, that men and women everywhere are quietly beginning to fear the worst imaginable nightmares, whilst their world and beliefs continue to crumble. In their fear and subsequent sense of apathy, people feel unable to reverse the tide of destruction and, consequently, have generally come to accept that life is no longer a bright adventure of hope, but instead a desperate fight for survival.

Yet the world situation today is just the natural outcome of evolution, and what humanity sees as a disaster is in fact its *fleeting moment of chance.* Contrary to what humanity believes, all is not lost, for there is every reason to hope - indeed there is now more reason to hope than ever before. Man has had to walk this sad and difficult path of self-destruction in order to learn the true value of the priceless gift of life, and the awesome responsibility of knowledge. Learning is by far the hardest task facing any man or woman, and true knowledge never comes cheaply, for it can only be acquired through the rigorous experiences of life. There is no highway to heaven, and no easy solution to the problems facing all of humanity.

What depresses men and women most today is the unconscious realisation that the many false ideals they have held so close to their hearts, through their fear and inherent laziness, must now be replaced by a sane and responsible approach, if global disaster is to be avoided. People's sense of depression also arises because they feel that they do not know which way to turn, or what to think. In this respect it will no longer help them to continue in their mad persistence in attempting to buy time, for on the full moon of June 1995 time had already run out.

Humanity now has its back most firmly up against the wall - it is now or never.

It is precisely within this grim state of affairs that lies man's hope for a bright new world - a world in which peace and abundance will once again be the common heritage of all life upon this planet. However, this bright new world is not about to appear out of the mist. Such a world will have to be planned and worked for. Therefore action is the order of the day, and sound sensible thought is called for. Panic or despondency will do nothing to improve the situation, nor will it help to place our hopes in some force outside the scope of humanity, whether extraterrestrial or superhuman.

Man today is the product of his own doing, and so too is the destruction that has crippled the planet. No superhuman power is going to release humanity from its responsibility, nor are any of us going to be rushed off to another planet where we can once again give vent to our uncurbed destructive tendencies. Anyone who believes in such vanity is in for a very rude awakening. Man has come of age, and the day has dawned when he must take full responsibility for his actions in the past and face squarely the future. To take responsibility for the past is the true meaning of 'the Day of Reckoning', and to face the future squarely is the challenge posed by 'the Dawn of the New Age'.

It should be noted that the changes that took place on 13 June 1995 did not catch everyone unaware. It was imperative that no one, not even Toltecs, should know beforehand exactly when these changes would be initiated. Yet this day had long been anticipated by the Guardians of the Race, and therefore due precautions were taken by Them to do the necessary preparation.

Over the past two decades the Guardians of the Race have been establishing a network of warriors and people the world over. This work has been going on quietly, behind the scenes, without fuss and without public notice. Men and women with vision, and who are responsive to impression from the Guardians of the Race, have been placed within every department of human endeavour, where they enact their given roles, whilst

silently awaiting further instruction from the Guardians. The purpose of this network is not to save humanity from its self-created destruction, but to provide it with the necessary assistance to take responsibility for its past and future once the need for change becomes imperative.

Realise that there comes a time in the life of every individual when he or she knows for a fact that it is not possible to continue with his or her existing life as it is. In that moment the individual knows that if peace and happiness is to be found, then a most drastic change is called for. This event is what is known as the *Knock of the Spirit.* When it comes, the Spirit of man metaphorically knocks upon the individual's door, and the message given is brief, but overwhelming in its implications: 'Follow me now without question, or remain where you are. I offer you freedom, but know that if I leave without you, I will not be returning'.

Such is the Spirit's message, and the decision of the man or woman to go with the Spirit must be instantaneous if he or she is not to miss *this fleeting moment of chance.*

When the Knock of the Spirit happens for a whole group or race of people simultaneously it is known as the *Cry of the Eagle.* The Guardians of the Race have long foreseen that this moment is in the making for humanity, and it has been in anticipation of this momentous event that They have laboured in all earnestness ever since World War II. The world today therefore has these great beings to thank for Their far-reaching vision and meticulous preparation, for on the full moon of June 1995 the Cry of the Eagle was indeed sounded for the whole of humanity.

The Toltec network forms part of the plans the Guardians of the Race have made for lending man the necessary assistance now that the Cry of the Eagle has been sounded. The decision to disclose the Toltec teachings forms part of the service rendered to humanity by the Guardians of the Race, now that man has come of age. These volumes of the Toltec teachings form part of the fulfilment of an injunction from Them.

Cosmic law dictates that the Knock of the Spirit cannot be

sounded until man is convinced that he has his back to the wall and that the sword is dangling overhead, for human nature is such that unless man is desperate, he will not risk everything on an impulsive decision taken in the moment. The same applies to the Cry of the Eagle. The decision to follow the Spirit, the Eagle, must be completely spontaneous and unconditional, for this is the way in which *power* has set it up. When the moment comes, there can be no arguing or hesitation.

Already humanity has worked itself into an uncompromising corner, and perhaps even by the time this book is in print it will have come to acknowledge the fact that the sword is now well and truly dangling overhead. Once humanity has come to realise this it will have the opportunity to go with the Eagle, or to stay where it is - the opportunity to use its knowledge and ability to build a bright new world, or to stay upon its present course of self-destruction.

The decision is humanity's alone, and no one is going to force it into making a particular decision, except that a decision either way will have to be taken. Many will opt to go with the Eagle, and no doubt many in their stubbornness will choose to remain where they are. This will bring about the final but necessary separation. Friends, family members, men, women and children from all walks of life will stand divided as they choose which way to go. This division, sad though it may be, is the very same problem that Toltecs have recognised as continuing to exist ever since the first great split in the days of Atlantis. Now, however, humanity must bring this problem to a conclusion.

Those who choose to go with the Eagle will find themselves catapulted into a totally new and radical level of awareness - an awareness which will enable them to see and understand things in a way which has hitherto been beyond their capabilities. With this new perception and understanding they will clearly see the way humanity is destined to walk and, acting upon this new knowledge, they will begin building a new world. At this point it is interesting to note that precisely at this time, astronomers have announced the arrival within our solar system of the biggest and brightest comet ever recorded in history. Toltecs see comets

as couriers, universal messengers, the appearance of which always marks changes of great significance within civilization.

The tide of evolution cannot be stemmed, and the forces of destiny cannot be avoided. Everyone will have to choose. The only thing that remains to be seen is how many will choose to follow the Eagle, and how many will choose to stay. As has already been stated, no-one can interfere at this point, for the decision is humanity's alone, and thus every man and woman must decide for him or herself.

May the forces of light be strong enough so that as many as possible will choose to go with the Eagle. Should the majority of humanity choose wisely, then a new world order will be established; but should the majority prove to be too stubborn to change, the consequences for all will be dire. It is best to avoid trying to express what the consequences of a wrong decision will be, for the darkness which will result is of such an enormous, such a grotesque and ancient nature, as to be beyond description or imagination.

Let us therefore rather focus upon the light instead and set our *intent* upon a new world in which peace and plenty will bring harmony to all life upon our wonderful and breathtakingly beautiful planet. Let us decide to take heart and courage, for never before in the history of life upon Earth have the stakes been so high, and never before has the opportunity for humanity been so awesome.

PART ONE

LIVING THE LIFE OF A WARRIOR: TRANSMUTATION

TRANSMUTATION

(Pencil drawing: Susan Emily)

CHAPTER ONE

ACQUIRING THE STRATEGY OF A WARRIOR

THE LIFE OF A WARRIOR MUST BE CONTAINED. IF YOU ARE GOING TO SUCCEED AS A WARRIOR TOU CANNOT AFFORD TO WASTE TOUR PERSONAL POWER IN LIVING A LIFE WHICH IS HELTER-SKELTER.

The very first injunction given to apprentices to the Warrior's Path is that they must cultivate a strong sense of *self-discipline.* Those readers who are serious about wanting to walk the Warrior's Path must realise that this same injunction applies equally to them. It is vital to understand that the Toltec teachings must be approached systematically and in a disciplined manner if they are to benefit the apprentice or reader. This is what is meant by the statement that *the life of a warrior must be contained.* It is important, however, to point out here that this discipline is not something which is imposed upon apprentices from outside, but a sense of *self-discipline* which apprentices themselves, having realised the necessity to contain their energy, purposefully cultivate bit by bit.

Generally speaking, people live a most undisciplined life, scattering their energy here, there and everywhere. There is no order to the average man's thought patterns, nor is there any voluntary control of his thoughts. Instead, the average man's mind is a chaotic mess of fragmented thought patterns, which are mostly the result of external stimuli. Likewise, there is no order to the average man's emotional responses to the world around him. Uncontrolled and often unrelated emotions arise spontaneously in any which way, and the average man simply reacts to these and the chaotic mess in his mind in a helter-skelter

fashion. If we live in this way it is impossible to save *personal power,* and if we do not consciously save our *personal power* it is quickly dissipated, leaving us feeling dull and drained.

Self-discipline is therefore a vital prerequisite for walking the Warrior's Path, and it is essential to realise that this self-discipline can only be cultivated by apprentices themselves. A teacher can impose discipline by ordering that an apprentice's outer behaviour or actions be curbed, but it is the apprentice's responsibility to discipline himself in his thoughts and feelings. Moreover, there is no value in an apprentice thinking, feeling and acting like a warrior when he is in the teacher's presence, whilst behaving in an undisciplined manner when he is not.

This point is extremely important in relation to the teachings imparted in these volumes. Apprentices working under the guidance of a nagal are taught individually, and therefore are given only those parts of the teachings which they need at any given time. This is because a mere theoretical approach, in which volumes of teachings are intellectually memorised, is an utter waste of time, and does not benefit the apprentice in any way whatsoever. For exactly the same reason it will not benefit the reader simply to read the concepts contained within these volumes. A nagal will not allow an apprentice to succumb to mere curiosity, but will insist that the teachings imparted are applied in the apprentice's daily life. However, with books such as these, the onus is obviously on the reader to see to it that curiosity does not supplant practice. The Warrior's Path is a practical path requiring the diligent and practical application of the teachings.

The first volume in this series, *Return of the Warriors,* covers the initial fundamental concepts of the Toltec teachings. This present volume continues to build upon those preliminary teachings and also introduces concepts and detail which could not previously be handled without first having laid the necessary foundations. It is thus of paramount importance that the fundamental concepts covered in *Return of the Warriors* are grasped fully, internalised and put into practice, before an attempt is made to follow the teachings given in this volume. However, this does not imply that the reader must first be fully

proficient in all the practices contained in *Return of the Warriors* before this book can be tackled. Realise that to become a warrior is the task of a lifetime, and that in this respect all the teachings are interrelated, slotting in one to the other. So, the reader should first study Volume One, familiarising him or herself fully with the fundamental concepts covered there, and then add to those the concepts and detail covered in this present volume.

It is also assumed that the reader has already familiarised him or herself with the definitions of Toltec terms given in *Return of the Warriors.* There are not many terms that are exclusive to the Toltec teachings, but Toltecs do nevertheless place great importance upon the *usage* of words, and therefore often *define* words in a very specific manner, to which average man tends not to be accustomed. All-too-often the subtlety or nuance of a concept can be entirely lost, owing to an insensitive or careless approach to words.

For far too long man has laboured and faltered under the erroneous belief that his daily life is somehow divorced from his spiritual pursuits.

THE WARRIOR'S PATH IS NOT AN EXERCISE IN SPIRITUAL DEVELOPMENT THE WARRIOR'S PATH IS A WAY OF LIFE NECESSARY TO THE DAILY SURVIVAL OF THE WARRIOR. TO A WARRIOR THE TERMS TONAL AND NAGAL ARE MERELY FIGURES OF SPEECH NECESSARY FOR CLARITY; IN AN ACT OF SURVIVAL THESE TERMS BLEND SOFTLY ONE INTO THE OTHER.

The only way in which apprentices can become warriors is for them to *live* the life of a warrior all day, every day. No amount of theorising or philosophising, talking or reading, will bring them one step closer to *power.*

KNOWLEDGE CAN BE ACQUIRED ONLY THROUGH ACTION IN DAILY LIFE.

When a man or woman embarks upon the Warrior's Path, he or she must understand fully that to walk the Warrior's Path requires a total *commitment.* For example, men or women who choose a monastic life enter the monastery for life, and are required to take vows inculcating total commitment. Although Toltecs do not isolate themselves from the world around them, and although a nagal does not force apprentices into taking any kind of vow, yet the principle of total commitment is exactly the same as for monastic life. All apprentices to the Warrior's Path must sooner or later submit to the *will* of their own inner being, and thereby choose to impose upon themselves an unequivocal commitment to the life of a warrior.

Needless to say, human nature is such that no man or woman will willingly change anything in their lives if they are happy with life the way it is. The only time anyone is willing to change is when that person has come to realise that his or her life cannot continue along its present course. Such a realisation, however, cannot be based upon an intellectual decision, for such decisions lack the emotional impetus necessary for a change as drastic as the one required to embark upon the Warrior's Path. The would-be apprentice must have reached a point where he can clearly see that he has no other choice but to walk the Warrior's Path. Only when the Warrior's Path is seen to be an *act of survival* does it have the meaning it should have, and only then will the apprentice be able to harness sufficient *personal power* in order to conquer his challenges.

It is because people do not see or feel the need to change their lives that they generally end up seeking a so-called spiritual path. These people often feel the need to introduce some kind of spirituality into their lives. However, any such discipline that they do introduce will only be an addition to their existing lives. The Warrior's Path can never work as an addition - its very nature demands a complete commitment, and a total transformation of the apprentice.

When we speak about total commitment, it must also be made clear that warriors do not walk a *path of denial.* To be a warrior means that one is in *full control* of all of one's actions - mental, emotional and physical. Thus apprentices very rarely have disciplines imposed upon them, and accordingly, apprentices to the Warrior's Path can take part in any social or customary activity they enjoy - for example, smoking, drinking alcohol, or eating meat - provided that they are always in full control of the particular activity in which they have chosen to involve themselves. The operative words here being *chosen* and *control.*

WARRIORS ARE NEVER AGREEABLE PARTICIPANTS. SHOULD WARRIORS CHOOSE TO INVOLVE THEMSELVES IN SOMETHING IT IS ONLY BECAUSE IT SUITS THEIR STRATEGY TO DO SO.

If then warriors drink alcohol, it is not to get drunk in order to escape the responsibility of their lives, or to gain the necessary courage to face an unpleasant encounter, but simply because they enjoy a couple of drinks, and have enough control not to have their faculties dulled or stinted by the alcohol. In other words, warriors *choose* to drink only as much as is within their *control.* Warriors will never allow themselves to drink to the point where they lose control, nor will they drink in order to escape their responsibilities or challenges. The same applies to everything else in which warriors involve themselves.

This is a most important point for two reasons. Firstly, people do manage to feel quite good about themselves by *denying* themselves certain things, and thereby convince themselves that by practising this denial they are enhancing their own spirituality. For example, some people do not eat meat because they feel that it is not right to kill animals in order to eat. Such people then become vegetarians, but in doing so they choose to ignore the fact that vegetables too are life-forms, and that even the water we drink and the air we breathe are filled with living micro-organisms. Therefore the argument that we should not kill animals to eat them makes little sense,

because what is the difference between killing a human being, an animal, a vegetable or a micro-organism? Killing remains killing at whatever level of existence. Furthermore, the way in which *power* has set it up is that all life-forms within the universe feed off other life-forms. In this respect warriors choose not to eat human beings, not because they have a moral problem with eating human flesh, but because it is a universal law that no species shall feed off a member of its own species. Such feeding habits, although they do exist, are an abomination of nature, and the result of a temporary imbalance of some kind or another.

Denial is no indication of spiritual advancement but, on the contrary, a sign of gross *self-deception* and *self-importance.* This kind of behaviour causes the practitioners to feel that, through their practice of denial, they somehow elevate themselves to a more spiritual position than the rest of the world around them. Here, however, care should be taken to distinguish clearly between the *act of denial* and what is the result of *personal preference.* To return again to the example of vegetarianism, we find that there are people who are quite naturally vegetarian, in that they simply do not like the taste and texture of meat. Such a preference for not eating meat is very much the same as someone who prefers strawberry milkshakes to chocolate milkshakes, and therefore has no bearing whatsoever upon trying to enhance spirituality.

Secondly, in order to be warriors, men and women must behave like warriors all the time, in whatever situation they happen to find themselves. This is also why warriors cannot choose the life of a recluse, because the real test of being a warrior lies in the warrior's ability to be able to embrace all of life impeccably. It is not very difficult to be spiritual when one is talking to a priest inside a church, but it is altogether a different ball-game when one's neighbour has turned his hi-fi equipment on full blast. Likewise, it is not all that difficult to uphold the concept of brotherly love within the time reference of a meditation, but it is rather more difficult to do so all the time, throughout the whole day, especially when one's brother seems

to be bent upon not wanting to be at all brotherly.

A warrior does not deny himself anything at all, for he sees in everything an opportunity to test himself and to enhance his *personal power* by overcoming every challenge with which he is confronted. It is for this reason that it is said that *the Warrior's Path is not an exercise in spiritual development.* It is not that the warrior is not a spiritual being, for in fact he is such, without ever trying to be spiritual. The idea of trying to be spiritual makes no sense to the warrior, simply because he knows that in truth he is both spirit and body, *nagal* and *tonal.* The warrior knows that he is his dreamer manifesting upon the physical plane, and so lives the life of a spirit partaking of experience upon the physical plane. To put it quite simply, the warrior embraces the spiritual and the earthly equally without separating them, for he knows that in essence the two are identical, being but the two opposite expressions of the *one life.*

For a warrior to be spiritual is as big a mistake as to abandon himself to the gratification of his earthly pursuits alone. A warrior can be no more spiritual than he can be materialistic. Not having a separative attitude towards life, the warrior is incapable of saying: 'This for the spirit and this for the tonal', or 'This for God and this for myself. A warrior lives like a warrior all day, every day, and enjoys himself thoroughly in the process, because he is a free being who is not obsessed or possessed by anything at all.

At the end of the day, the greatest challenge for a warrior is to love life and everything life has to offer with a passion and yet at the same time to stand free from it all. For a warrior it is most excellent to be alive, but, equally, he does not abhor death. A warrior rejoices in being loved, but he is not dependent upon being loved in order to be joyful. When a warrior sees a beautiful butterfly flying in his garden, he feasts his eyes upon its beauty, but he does not feel the need to capture it in order to start a butterfly collection. When the warrior hears a bird singing, he joins that bird in song; and when he sees an insect dying in the mouth of a lizard he feels the insect's anguish, and also the lizard's victory.

Ultimately it is impossible for any of us to isolate our spiritual endeavours from our daily lives. The two are identical and naturally in constant harmony, one with the other. Likewise all of life is interrelated and continuously interacting through its interdependence. No plants would grow if it did not rain, but in order for it to rain there must also be sun and clouds and trees. There would be no shopkeepers in a city if there were no people; but in order to have people in a city there must be shopkeepers who sell food and clothing.

In their attempts to conquer the Warrior's Path one of the biggest problems apprentices run into is their inherited belief that they have all the time in the world in which to decide what they will do and when. Such a belief is not only debilitating, it is also sheer insanity. We live in an unpredictable universe in which our concept of time is but the product of logical assumption. Habitual and repetitious action has created within the mind of man the illusion of having time. Yet none of us has time, for the simple reason that time does not exist. What man calls time is but the result of *witnessing the process of life,* and although man's ignorance has led him to believe that he can predict this process, this is completely untrue and is utter *folly.*

A man can plan his retirement in twenty years' time, but there is no authority upon this earth that can guarantee his continued existence for even the next twenty minutes. Some people live for a great many years; some live a very short life. Some people fall ill and take years to die; some have never been ill but die in an instant. Death, like the process of life, has always been and always will be totally unpredictable. Therefore we plan our lives as if we are going to retire in twenty years' time, just as we plan tomorrow upon the assumption that the sun will rise, as it always has done in the past. But realise that we can never be certain that existence tomorrow will be the same as it is today.

In this respect apprentices more often than not make the mistake of assuming that they can postpone living like a warrior until tomorrow, or until after next week's party, or until after they have sorted out the current problems in their lives. Yet the Spirit does not wait patiently, nor does It give us the time to dillydally and to fuss over non-essentials. When the Knock of the Spirit comes, we either follow immediately just as we are, or we stay for ever where we are. If we hesitate in following the Spirit, or postpone living like a warrior, we are already doomed to failure, for such hesitation implies that we do not yet feel ready to relinquish the past and to step into a new life.

IF YOU POSTPONE TAKING ACTION BECAUSE YOU FEAR FAILURE, OR BECAUSE OF FEELING INADEQUATE, TOU HAVE ALREADY FAILED.

This is the way in which *power* has set it up; and it is for precisely this reason that it is stated that the Warrior's Path is not available to any man until he knows beyond any shadow of a doubt that he must do something desperate in order to survive. It is always then that the Knock of the Spirit comes, but we must also in that moment be fully prepared to follow, to close the door behind us, and to leave for ever the past, without even a backward glance. It is a tall order indeed, and no Toltec worthy of the name has ever claimed it to be easy; and yet when that moment comes in the life of individuals, there is never a doubt in their mind. In some cases, depending upon the individuals and the circumstances of their past, the apprentices will from that moment on move forward rapidly upon the Path of Knowledge and embrace their new-found life with joy and enthusiasm.

However, with some apprentices there comes a moment, some time after they have embarked upon the Warrior's Path, when suddenly they are no longer so certain that they have made the right choice. When this happens, it is always after the apprentice has begun to understand more clearly the full implications of his decision. It is then that the apprentice finds

himself to be at odds with everything pertaining to his life. No longer at ease within his old world, but also not yet at peace with having to discard his old lifestyle, the apprentice begins to rebel against his own inner being. This is a futile battle really, and seldom yields anything other than pain and discomfort. Moreover, such a battle is entirely of the apprentice's own making, and in this no one else can possibly help him. It is for the apprentice to acknowledge that he himself had made the decision to follow the Spirit, and therefore he who also has to accept responsibility for his action.

Such an inner battle marks a very critical stage in the apprentice's training, and the only thing a nagal can do for him at this time is to impart as much teaching as is possible. Sooner or later a crisis point is precipitated - a point which demands that the apprentice once again comes to a decision. Either he must stop fighting his own destiny and submit to the life of a warrior, or he must quit. If the apprentice quits at this point he will invariably drift back into his old world, where he will spend the remainder of his life wondering what it would have been like had he continued his training as a warrior.

On the other hand, the apprentice who knows that he has no other option than to become a warrior also recognises the fact that he is living in an unpredictable universe in which his death is constantly *stalking* him. As a result such an apprentice quickly learns to live for the moment only. Being fully aware that he cannot afford to waste either his time or his *personal power,* the apprentice strives to use every opportunity he gets, and consequently does not postpone living like a warrior. This is a fine state of mind to have and is the only one that ensures success, for with an attitude such as this, the apprentice soon realises that it is not the *goal* that is important, but rather the *journey.*

THE STATUS OF WARRIOR IS NOT THE END RESULT OF HAVING UNDERGONE A PARTICULAR TRAINING PROGRAMME, BUT IS RATHER A SILENT ACKNOWLEDGEMENT OF SELF WHICH COMES FROM KNOWING THAT ONE HAS BECOME IMPECCABLE IN TRAVELLING THE WARRIOR'S PATH. TO BE A WARRIOR IS NOT A GOAL IN ITSELF, BUT IS INSTEAD AN ETERNAL QUEST FOR KNOWLEDGE AND FREEDOM STRETCHING INTO INFINITY.

An apprentice who knows this will make every effort to use whatever *personal power* he may have, no matter how little this may be, to live like a warrior in the moment. In the beginning, every apprentice's *personal power* is limited, and therefore the quality of his life will not on the outside appear to have changed significantly. Inwardly, however, the apprentice himself knows that his life, instead of being dull and empty, has become rich and rewarding, every day being filled with newly-discovered treasures of the spirit. Whereas beforehand the apprentice's days had been filled with a nameless longing, there is now an inner peace arising from an innate sense of purpose. For such an apprentice life has once again become a bright adventure of hope.

Once the apprentice has attained this frame of mind, it can rightfully be said that he has acquired the *strategy of a warrior.* By living according to this strategy the apprentice learns rapidly, sharpens his natural skills with an uncanny precision which astonishes even him, and begins to save and store his *personal power* until he has enough with which to sustain himself in a *battle for power.* Such are the rewards of the strategy of a warrior - one of the very first prerequisites for any apprentice who is serious about wanting to tread the Warrior's Path. This strategy is nothing more than a *state of mind,* and it is within the definite grasp of anyone who is ready to leave behind his old world. In its implications, however, the strategy of a warrior is all-encompassing, and is infinitely more powerful than would meet the eye.

All that is needed in order to acquire this strategy is firstly, the certainty that our life cannot continue within the same context as before; secondly, that when the Knock of the Spirit comes,, we follow immediately without hesitation; thirdly, that we acknowledge from the outset that the Warrior's Path does not

allow us to take along any of our baggage from the past; fourthly, that in order to succeed upon the Warrior's Path it is imperative that our decision to follow the Spirit is a total commitment; and finally, that we must be prepared to cultivate that sense of self-discipline which is the mark of a man or woman who has taken full *responsibility* for his or her actions. No other requirements are needed.

Regarding the Knock of the Spirit, it will be recalled that in the introduction to this volume it was clearly stated that on the full moon of June 1995 the Cry of the Eagle was sounded for all, throughout the entire world. This volume, as well as the first, shows the way to be followed. In a little while from the time of writing this, every man, woman and child will consciously have to choose whether they are going to follow the Spirit, the Eagle, or remain where they are.

CHAPTER TWO

THE FOUR ATTRIBUTES OF WARRIORSHIP

THE LIFE OF A WARRIOR IS A STRATEGY IN SELF-DISCIPLINE. EVERY ACTION, THOUGHT AND FEELING HAS TO BE CAREFULLY ASSESSED AS TO ITS VALUE. WARRIORS CANNOT WASTE THEIR TIME AND PERSONAL POWER ON ISSUES WHICH ARE OF NO CONSEQUENCE TO THEIR DESTINY.

In *Return of the Warriors* the elementary teachings on the techniques of *recapitulation* and *not-doing* were explained in detail. It is now necessary to add another two techniques to these; namely, *erasing personal history* and the *art of dreaming.* These four techniques belong together, and they are by far the most important aspects of the training of all warriors, since they form the foundation upon which their lives are structured. All the other concepts and teachings, vital as they are, are closely connected with and dependent upon these four principal techniques. It would not be an exaggeration to state that all of the Toltec teachings hinge upon these four techniques and that, if they are not grasped and applied properly, apprentices will fail in their attempts to master the Warrior's Path.

Each of these four principal techniques rightfully belongs to one *of the four quarters*— a concept which will be dealt with later on - but let it suffice for now to state that everything within the manifested universe, including men and women, is assigned to one of the *four quarters.* As unbelievable as this concept may appear to be at first glance, it is nevertheless true for everything organic and inorganic; and it is largely due to their knowledge of this fact that Toltecs have succeeded in unravelling so many of

the mysteries with which the scientific community are today still struggling.

Furthermore, since man is a miniature replica of the universe, all individuals not only have their own quarters to which they rightfully belong, but in addition have the *potential* of the other three quarters reflected within themselves when they are viewed as a total being. In other words, although a woman may be an *easterly woman,* and will therefore manifest predominantly easterly qualities in a very obvious manner, she will nevertheless also have within herself *latent tendencies* which belong to the other three quarters.

WARRIORS KNOW EVERT ASPECT OF THEIR BEING MOST INTIMATELY, EVEN THEIR LATENT TENDENCIES, AND MOST ESPECIALLY THEIR HIDDEN POTENTIAL TO ACHIEVE THIS WARRIORS USE THE WORLD AROUND THEM AS A MIRROR, FOR IN THAT MIRROR ALL STANDS REVEALED.

This same principle applies also to the four principal techniques - recapitulation being assigned to the East; not-doing to the North; erasing personal history to the West; and dreaming to the South. It is important to understand that the four quarters represent *four qualities of existence or beingness,* and should therefore not be taken at face value. The qualities that emerge from putting the four principal techniques into practice are known as the *four attributes of warrior ship.* These attributes are vital in the life of a warrior, and we should therefore be very clear as to what they entail.

IN WORKING WITH MIRRORS IT IS NECESSARY TO RECAPITULATE YOUR ENTIRE LIFE, FROM THE PRESENT MOMENT RIGHT BACK TO THE MOMENT OF BIRTH. SUCH A

RECAPITULATION DEMANDS A LEVEL OF HONESTY WHICH IS ONLY ATTAINABLE THROUGH AN ACT OF RUTHLESSNESS. RUTHLESSNESS MUST BEGIN WITH YOURSELF. ONLY WHEN RUTHLESSNESS HAS REPLACED SELF-PITY CAN YOU ACHIEVE THE SOBRIETY NEEDED IN ORDER TO DISCRIMINATE WITH WISDOM.

Recapitulation yields *sobriety,* or that quality which is perhaps best described as *the ability to assess every situation in one's life precisely as to its true value.* Sobriety, by its very nature, is devoid of emotion, because it is only in the absence of emotion, irrespective of whether positive or negative, that one is able to distinguish with clarity exactly what any given situation encompasses. Sobriety is an act of *ruthlessness* in which one does not allow one's personal feelings to cloud the issue at hand.

This does not in any way imply that warriors are heartless beings; on the contrary, the warrior's love of the world is such that he or she cannot act towards any being in a prejudiced manner. If warriors were to choose sides in any given situation, they would have to acknowledge that for them one being is more important than another. No true warrior can possibly accept this, because to a warrior who upholds the interrelationship of all life everything is of equal importance, regardless of whether it is an atom, a vegetable, an animal, a human being, or a superhuman entity. This is true no matter whether warriors are involved in a battle between beings who are strangers to them, or a battle in which one party is close to their heart. Even if the battle is between warriors themselves and another being, warriors will still not accord themselves pity.

Consequently, warriors give to all within their life the same equal respect, and therefore will not allow their own personal feelings to cause them to act in an unjust fashion based upon prejudice. This implies that a warrior who is acting from a point of sobriety will not unjustly cover for a loved one, nor for himself, nor view the acts of another as being necessarily negative without first having honestly assessed those acts as to their true value. By their very nature, and in accordance with the sacred

trust bestowed upon them as Toltecs, warriors are beholden unto the truth and therefore cannot act in any manner other than from a point of sobriety.

To understand this fully, let us look at an example of a young woman we will name Linda. Linda has always had trouble in her relationships with men, but never understood why, until she started to practise the technique of recapitulation. In doing this, Linda came to realise that all her troubles were caused by her possessiveness. Delving deeper into why she should be so possessive, Linda began to recall much of her childhood and, in doing so, gradually began to piece together the events that resulted in her jealousy.

Linda could clearly remember that as a small child she always had to compete against her younger brother for her father's attention. Having been barely eleven months old when her brother was born, and he being the son her father had always wanted, Linda already began at that very young age to feel inferior to her brother. This feeling of inferiority, and of having to compete for her father's attention, very quickly resulted in violent fights between Linda and her brother. However, since Linda was the elder, and the one who felt wronged, she was also the one who would mostly initiate the fights. Consequently, Linda was for ever in the dog box and, although she was the one who bullied her brother, she nevertheless felt it most unfair that she always got punished for the endless fighting.

Not being able to express to her father her real motives for tormenting her brother, Linda became filled with a bitter resentment towards her brother, and at the same time, with a growing distrust of her father. Feeling that her father did not understand her, and that he obviously cared more for her brother, Linda gradually grew apart from her father, while deep inside she still craved his attention. To a certain extent Linda's father had been aware of her turmoil, and often tried to make amends by attempting to spoil her. Linda, however, saw these attempts as an admission of guilt, and consequently began to view all of her father's actions towards her with suspicion and contempt.

By the time Linda reached her teens, she had, as a result of her frustration, acquired a powerful tool against both her brother and father. Not knowing how else to get the attention from her father she so desperately wanted, Linda developed the ability to draw attention to herself by being the very best in everything she did. Not only did this force her father to give her constant praise, but it also gave Linda the opportunity to embarrass her brother. Linda saw to it that she excelled in her schoolwork, that she shone on the sportsfield, that she was the model child at home and with visitors, and in short, that she was always better than her brother at everything.

Once Linda realised how well her ploy worked, she began to exploit it in order to take revenge upon her father and brother for the injustices she felt they had inflicted upon her. Here Linda played a subtle but deadly game, for although she would go out of her way to get her father's approval, when she did receive it she would make sure that her father ended up feeling very guilty in one way or another. Linda accomplished this most often by making her father understand that whilst she appreciated his encouragement, it was nevertheless in vain, for not having the privilege of being a man in a man's world, her successes were not likely to be fully acknowledged by men other than her father. In her own subtle way Linda was continuously letting her father know that even though she was better than her brother, she was doomed to a life of insignificance by virtue of being a woman.

The tragedy of Linda's game was that she played her role so well, and for so long, that she finally believed it to be true. Thus, as an adult, she felt unacknowledged by men in everything she did. Deep inside, Linda still craved attention, especially from men, and yet when she did get it she would immediately feel inferior because she was a woman. Also, through being deeply suspicious of men, Linda would, whenever she did get a man's approval, jump to the conclusion that he was only acknowledging her because he felt sorry for her. This idea infuriated Linda, and in her anger she would then turn upon the man concerned and somehow make him feel guilty for being a man. All in all it is hardly surprising that Linda managed to drive every man in her life to distraction, and that all her romantic relationships ended in chaos.

However, Linda also benefited greatly from this fiasco in her life, due to the fact that she learned to fight for her rights, and so excelled in everything she ever put her hand to. Because of the way in which her life unfolded, Linda acquired an unwavering confidence in her abilities, and also learned to hold her own in any situation. Completely self-reliant and fiercely independent, Linda became a formidable opponent in any battle, especially where men were concerned. Having acquired the guile and the determination always to be the best, Linda quickly rose to the top in her career as an attorney - her brilliance and cuttingly-sharp tongue earning for her the healthy respect of even the judges who presided at cases defended by the young woman.

By now Linda had achieved outstanding success in her life, but although men and women alike respected her enormously, Linda herself could not believe she received the recognition that she felt she truly deserved. Consequently Linda began to feel ever more hard-done-by, and her already sharp tongue became all the sharper, until eventually she came to realise that unless she changed something in herself, she would end up with no friends at all. It was only from this moment on that Linda was willing to take a good hard look at her life in general, and to reassess everything in the harsh but honest light of sobriety.

Through recapitulating her life up to this point, Linda began to understand that she had never truly been a victim. Now she could clearly see how everything in her life, including her perception of her father as doting on her brother, had been there to spur her on to achieving a level of success that even her brother had never managed. Suddenly the whole picture began to fall into place, and Linda saw not only where her jealousy had come from, but also why she always ended up belittling every man who paid her a compliment. Finally Linda could understand that it was only her own state of mind that made her feel she was not getting the acknowledgement and recognition that she so badly craved.

However, the most staggering outcome of this recapitulation was Linda's realisation that even if she had been victimised, then it had not been by anyone else other than herself. Suddenly, years of anger and bitterness fell away, leaving her with a feeling of

inner peace she had never expected ever to experience. Seeing her childhood clearly for the first time in her life, Linda now feels only a deep gratitude towards her father and brother. No longer seeing them as her tormentors, Linda understands how through their actions, and her own struggle against her perception of these actions, both her father and her brother had in effect brought her only the most precious *gifts of power.*

The point which should be fully understood here, is that once sobriety has enabled us to see a situation or occurrence in its true light, we are always struck by the beauty of the interrelationship, interdependence and interaction of all life. In Linda's case she can now see how the actions of her father and brother helped her to accomplish great success, and she can also see how her own actions in turn helped them. Although it would be superfluous to describe what the benefits of Linda's actions had been for her father and brother, it is nevertheless mentioned here in order to point out the interaction and interdependence of life.

As a result of seeing the interrelationship of life, we cannot avoid that state of mind which we term *forgiveness.* For Linda this means that she can now forgive not only her father and her brother, but she can also forgive herself. Guilt is one of the most debilitating negative emotions - one which can, and often does, completely destroy a person's life. Yet where there is a clear understanding of the interrelationship of life, there is never any sense of guilt. This does not imply that we can shirk having to take responsibility for our actions, but that in the light of sobriety we can, and do, find peace in the knowledge that no matter what our acts have been, every person concerned, including ourself, receives just compensation through that force termed the *Law of Economy.*

We cannot avoid the consequences of our actions, and we may not use the Law of Economy as a justification for committing all manner of actions which we know to be wrong, but with this knowledge we can at least come to peace with our actions in the past. What has been done can never again be undone. We can regret our actions deeply, and beg most sincerely for forgiveness but, even if we are forgiven, we still

cannot change the past. Any aspect of life is very much like a pure diamond, which once cracked, will carry that crack for ever. Forgiveness will not mend the crack, but it does help all concerned to live with the cracked diamond, and in time even to recut the diamond so as to exclude the crack, and consequently bring forth facets which were never before possible.

It should now be clear that true forgiveness is a far cry from the pathetic apologies offered by those who merely seek to rid themselves from taking responsibility for their actions. True forgiveness cannot be bestowed by the person whom one has wronged, but is instead a private affair of the *heart,* and an *intelligent act* based upon sobriety. This should be very clear from Linda's example, for it was not Linda's father or brother who brought about forgiveness, but Linda herself. Once Linda was able to see the actions of her father and brother in their true light, there was in fact nothing to forgive except her own actions. In other words, the only forgiveness that was called for was for Linda to forgive herself for her actions towards her father and her brother, and also towards herself. This Linda could do as a result of recognising the interrelationship of life.

Such is the outcome of recapitulation. The effect is always a most sobering sense of clarity, termed sobriety. Once sobriety has been achieved, a transformation of the person concerned is inevitable, because now that person can clearly see how invalid his view of the world has been. In Linda's case, she still has a great deal of work to do before she can claim to be free of her past. Habits of a lifetime take patience and time to undo, and this can only really be accomplished through the technique of not-doing. Accordingly, Linda will have to restructure her whole emotional response to life, from an unhappy and angry young woman, to a woman who has at last found peace with her past. Linda must now also relearn how to interact with men, and here again it will only be through the technique of not-doing that she will manage this.

STRENGTH AND WARRIORSHIP ARE SYNONYMOUS. TO HAVE STRENGTH YOU MUST PRACTISE NOT-DOING. EVERY BATTLE IS AN EXERCISE IN NOT-DOING.

Not-doing yields that quality which can only be fully expressed by the term *strength.* The term 'strength', as used by Toltecs, is defined as *an inner conviction arrived at through experience, and acted upon with a firmness and a confidence that is completely persuasive.* Strength is closely allied to sobriety, in that strength can be acquired only when warriors are acting from the point where there is no doubt in their mind. To have such clarity demands that warriors have been utterly truthful and unbiased in assessing any given situation, and can therefore proceed with the full conviction that their decisions and acts are free from prejudice.

In the example of Linda, because she has seen her childhood in its true light, she knows that her feelings of not being acknowledged were purely a peculiarity of her perception, and she can also give herself credit for all that she has accomplished in her life. In other words, Linda can now act out her life, not with a chip on her shoulder as before, but with the confidence that comes from knowing that she is one of the best attorneys and, being fully self-reliant and independent, can hold her own in any situation.

The consequence of this is that for the first time in Linda's life she has come to give herself the acknowledgement she has always demanded from others. This is an extremely important point and, although it has already been dealt with in the first volume, the reader will gain deeper appreciation of this concept if it is repeated here.

What is generally known as *self-confidence* is not really self-confidence at all, but rather what Toltecs refer to as being *hooked to one's fellow man.* Through her constant demands for recognition from her fellow men Linda had no self-confidence as such. If she had been confident in herself, it would not have mattered to her if she had never received any kind of acknowledgement because, by its very definition, self-confidence means having confidence in oneself. The truth is that Linda did in fact receive a great deal of acknowledgement,

but because she doubted people's sincerity, she would not believe in it. This, of course, also implies that Linda did not give herself acknowledgement, for if she had she would have known beyond any doubt that she was truly worthy of recognition.

Now that Linda is able to give herself recognition, she can move forward with confidence, but not yet with conviction. It is possible to be confident that one is capable of doing something, and yet the only way to be convinced of this is by accomplishing the task. However, at the end of the day, the only real difference between confidence and conviction lies in a matter of degree. To begin with, and depending upon the individual, this degree of difference can be considerable, but with continuous practice it lessens, until finally confidence and conviction have become one and the same thing.

SELF-CONFIDENCE IMPLIES THAT TOU ARE CONVINCED YOU CAN ACT UPON YOUR OWN KNOWLEDGE.

The meaning of strength is *being convinced that one can act on one's own, independent of approval from one's fellow men.* This implies firstly, that one is convinced the decision one has taken is correct; and secondly, that one's conviction is strong enough not to waver should one encounter even violent opposition from one's fellow men. Generally very few people are capable of acting in this manner, because usually it does not take much opposition before they begin to doubt themselves. In most cases it is only the bigot who will forge ahead amidst opposition; but the acts of such a man are usually based upon stubbornness, and rarely upon sobriety.

For Linda, not-doing consists of ceasing to demand acknowledgement from others, and instead giving herself the recognition she deserves. She must also acknowledge her own worth, and stop believing and practising her charade that women never receive the recognition due to them. This, as we will see later, will involve Linda in carefully having to assess her every thought, feeling and action, for the habits of a lifetime have roots

in every aspect of our life, and all these roots must be eradicated before we can stand free.

Now that Linda has the needed sobriety, she can implement not-doing with the necessary confidence that will enable her to act with firmness, while also engendering within her an air of quiet persuasion. Whereas in the past Linda had to rely upon the sharpness of her tongue to whip people into conformity, through not-doing she can now wield even greater authority, without having to be abrasive and scathing. With time and practice, Linda will totally transform herself through the technique of not-doing; yet outwardly, except for her having become a nicer person, it will not appear as if she or her life have changed that much. Realise, however, that should the need arise, Linda will still be able to lash out sharply with her tongue but, no longer feeling threatened, she can now control this so as not to be destructive.

To act with firmness and persuasion gives one's actions an aura of supreme authority born of an inner confidence. In the example of Linda, we see that it is as a result of having achieved a clear understanding of the circumstances of her childhood that she could move forward with confidence. However, it should not be forgotten that this confidence is largely due to the fact that Linda did recognise the interrelationship of life; since without this knowledge she would still not have achieved a true perspective on her own life.

Inner confidence, which is arrived at through sobriety, radiates an air of command which cannot be ignored, for the simple reason that such a person's command is the *force of justice in action.* This is not the vanity of self-importance, but the very fabric of *power.* When anyone bases their decisions and actions upon the universal principles surrounding the interrelationship of all life, they are not only acting in accordance with universal law, but in effect also using universal law to support and augment their actions. In this respect only fools will bring down upon their heads the consequences of challenging the command of the one who wields universal law, for any who do so, quite literally challenge the universe itself.

It is for this reason that it is stated that *the warrior's command becomes the Eagle's command;* and this is why the warrior who acts from a position of strength is in full control without controlling anything. The average man normally does control and act with authority, but only because he has at his disposal brute force or, alternatively, a means of manipulation. There is little doubt that before Linda had arrived at an understanding of the interrelationship of life, she would often have resorted to either of these means to gain the advantage.

Both brute force and manipulation are loathsome acts of violence which are terribly destructive, and in complete opposition to the universal laws governing harmony and balance. The strength of the warrior comes from acting in accordance with universal law, and as such his acts are also supported and upheld by these very same laws. Therefore when warriors command they do not have to resort to brute force, or manipulation, or petty threats - all they have to do, is voice the *command of the Eagle,* and through that process termed the interaction of life, quite literally summon forth the *power* of the universe.

Obviously there is no *power* greater than this, but such awesome *power* can only be used for the mutual benefit of all of life - never should it be used for selfish gain. Warriors who attempt to do so, (and in the past there have been many), very quickly find that they have dealt themselves a severe blow, the consequences of which are dire. To act contrary to universal law is simple stupidity, but consciously and purposefully to manipulate universal law for selfish gain is altogether a different ball-game, the inevitable price of which is having to relinquish freedom in every sense of the word. The point to be grasped here is that when we base our decisions and actions upon sobriety, which by its very nature entails having seen the interrelationship of life, our decisions and acts become charged with a *power* which can rightfully be called strength.

FIGURE 1 **THE FOUR PRINCIPAL TECHNIQUES ASSIGNED TO THE FOUR DIRECTIONS**

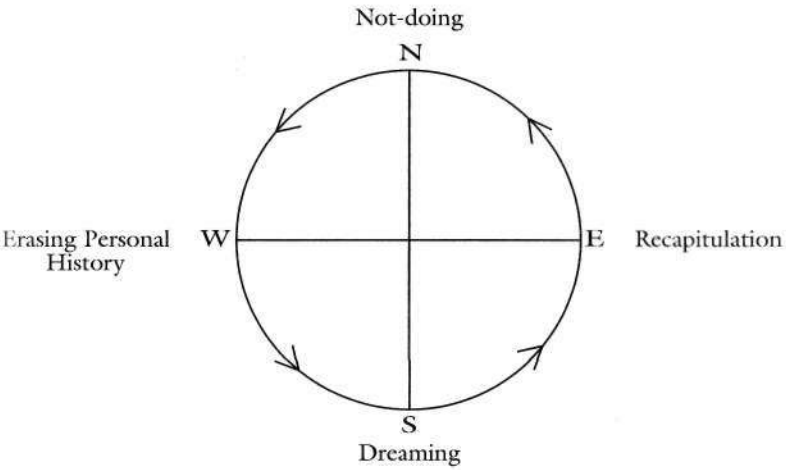
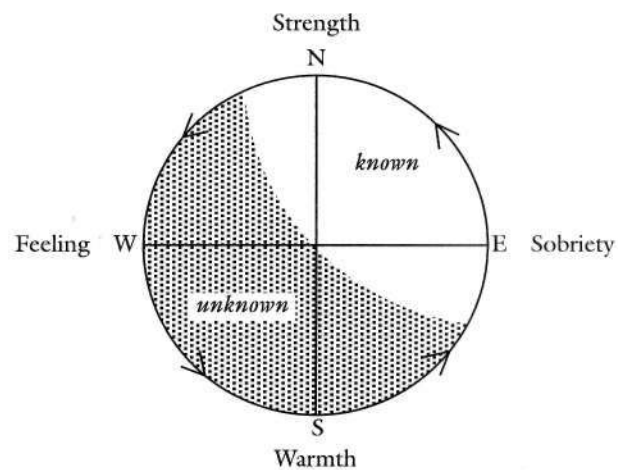
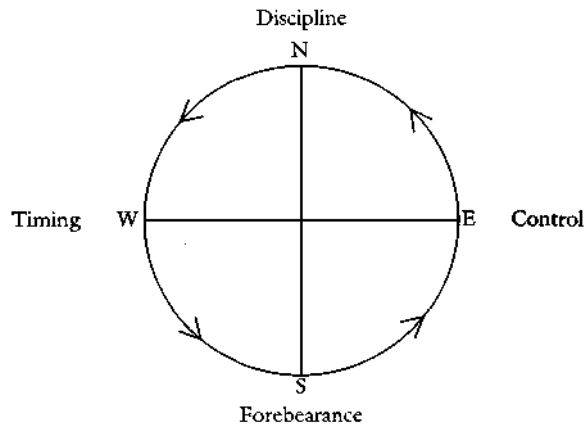


FIGURE 2a **THE FOUR ATTRIBUTES OF WARRIORSHIP**



Note: The Four Attributes of Warriorship are also sometimes expressed as in the diagram below. However, this terminology belongs to the old method of teaching which is no longer in use today; thus the terminology, although accurate, has nevertheless become somewhat obscure. It is included here only for the sake of eliminating possible confusion.

FIGURE 2b THE FOUR ATTRIBUTES OF WARRIORSHIP (Archaic Terminology)



WARRIORS MUST LISTEN TO THEIR HEART. IN ORDER TO DO SO YOU MUST FOLLOW YOUR FEELINGS - BUT THIS IS DIFFICULT TO DO IN THE CONTEXT OF YOUR VIEW OF THE WORLD. ERASING PERSONAL HISTORY IS A POWERFUL MEANS OF ELIMINATING THE RESTRAINTS OF YOUR VIEW OF THE WORLD.

Erasing personal history yields that quality termed *feeling,* which by its very nature is the exact polar opposite of the East, sobriety. Feeling is defined as *the ability to participate in all of life freely, without the restraints imposed by logical assumption.* In Linda's case this is very easy to see. Linda's entire childhood was based upon what she assumed to be true. As a result she was never really free to participate in life, but instead fought life to such an extent that she became a lonely and thoroughly

miserable young woman. Feeling threatened by every man in her life, Linda found it impossible to trust anyone, and consequently all her relationships failed, no matter whether these were with a colleague at work, a friend, or a romantic involvement.

At this point, knowing from experience the world is not what it appears to be, warriors do not make the mistake of assuming they understand all there is to know. Acknowledging the fact that both the outer universe as well as their own inner universe are an infinity far beyond the scope of their comprehension, warriors constandy strive to adapt to life as it unfolds, irrespective of how foreign it may at first appear to be, instead of falling into the trap of making logical assumptions. Warriors know that even if they do not in the moment grasp what is actually taking place, they will in time uncover the true meaning of any incident, provided that they flow with it, and do not reject it. This is the real meaning of that concept known as *fluidity.*

Fluidity is not easy to grasp at face value, but an analogy will help to clarify this all-important concept. Consider a man prior to the advent of the internal combustion engine. For such a man the only form of known transport by road, is either riding in a wheeled vehicle drawn by a horse or such-like animal, riding the animal itself, riding a bicycle, or else just walking.

Until this time there was no other form of transport by road; but a man by the name of Karl Benz had the courage to pursue the potential of a dream, and in 1893 he realised this dream by putting the first self-propelled vehicle on the road.

Once everyone understood the principles involved in the mechanics of the internal combustion engine, it all suddenly seemed very logical and as clear as daylight. However, before Benz had worked out the practicalities of his dream, he had no design to work from other than what can rightfully be called *gut feeling.* Had Benz been a rational man who could believe only in the known world, he would have been incapable of flowing with his dream.

This is a point of enormous implications. All too often people miss the boat completely, because when they find the answers they are seeking, they tend to ignore them if they do not appear

to fit in with what is known, and invariably regard such answers as illogical. In this respect it is interesting to note that much the same normally happens to children since, as in Linda's case, children do not have enough life experience to enable them to know that the world is not what it appears to be, and so are forced into accepting the world around them at face value. An adult, on the other hand, invariably becomes caught up in the logical assumptions of the rational mind.

In our example of Linda, we see that if her attempts at not-doing are to be successful, she will have to avoid indulging in logical assumptions, and instead erase her personal history - a technique which will be explained later in this volume. For our present purposes we will concentrate only upon the quality that emerges from this technique, namely, *feeling.*

Generally speaking, people are all too quick to treat feeling with derision, and to uphold logic as the only faculty worthy of due consideration. Yet, it is ironic that most of the world's great inventions and discoveries all started off as imagination or a gut feeling. If logic were to rule the world, and if there were no men or women willing to follow a hunch, or a feeling, human thought would become very sterile and the evolution of awareness would cease. Logic is excellent for working out the practicalities of a dream, but any dream remains an unknown quantity until it has been realised upon the physical plane. By virtue of its nature, in dealing with the unknown the only guide the warrior has is his feeling. 'Feeling one's way in the dark' is an old cliche which speaks volumes to the warrior. The reader would do well at this point to revise the teachings given in the first volume on the use of *emotion* and *intent.*

Returning to Linda, what is required of her now is fluidity - *the ability to flow with a situation,* rather than to reject it at face value. Having got this far, Linda can no longer react towards the world around her in her accustomed manner, and therefore she has to learn to trust the process of life. This she will accomplish through not-doing. However, her trust in the process of life cannot be based upon blind faith, for if Linda is to act upon blind faith, she will very quickly be able to confirm

to herself that there are indeed people in this world who cannot be trusted.

Feeling has nothing whatsoever to do with blind faith, but is nonetheless the opposite side of the coin to sobriety. Having seen the interrelationship of life, Linda knows from experience that life is not what it appears to be - meaning that she cannot judge people or situations according to her old view of the world. Therefore the only thing left for Linda to do when faced with either an unknown person or an unknown situation, is to act upon gut feeling. This is what is meant by *listening to one's heart.* Previously Linda would have reacted almost entirely upon the logical assumptions she would have gleaned from her view of the world, part of which was her belief that no man can be trusted. Now she has to learn to trust her heart, or her feelings, in any situation.

In learning to listen to her heart, Linda will have to exercise all of the sobriety she has acquired, for by doing this she will then be wide awake to even the tiniest little indication that something could be amiss. This is vastly different from acting with suspicion, even though at first glance it might appear to be similar. Suspicion is based upon prejudice, whereas being wide awake comes from the certainty that appearances are misleading. Furthermore, suspicion forms part of one's view of the world, whereas sobriety entails having abandoned one's view of the world so that one's assessment is free from prejudice.

It should therefore be clear that feeling is not the blind faith or the indiscriminate impulse with which it is normally associated, but an act based upon *sober deduction.* The only difference between feeling and sobriety is that sobriety is based upon knowledge which is certain, whereas feeling can only be corroborated through experience. This is the reason why feeling is the polar opposite of sobriety. Warriors use sobriety when dealing with the *known,* but in dealing with the *unknown,* they use their feelings as a guide. Later on we will again take up the concept of feeling, for it is a complex concept interwoven with several others.

ONCE YOU HAVE ELIMINATED YOUR VIEW OF THE WORLD YOU WILL REALISE THAT THERE ARE AN INFINITE NUMBER OF DIFFERENT REALITIES. TO ACCESS THOSE REALITIES ENTAILS HAVING TO DREAM THEM IN, IN EXACTLY THE SAME WAY IN WHICH YOU DREAMED INTO EXISTENCE YOUR SOCIAL CONDITIONING.

Dreaming yields *warmth* which, in turn, is the polar opposite of the North; strength. *Dreaming* is defined as *the ability to consciously move or shift the assemblage point in order to assemble an alternative reality.* In this respect dreaming is closely allied to feeling, just as strength is allied to sobriety. At first glance it is not easy to see how dreaming and warmth can be connected, but the clue lies in the qualities of West and South; namely, feeling and warmth respectively.

The art of dreaming was omitted from Volume One because it is necessary first to understand that there are other realities which are every bit as valid as the one normally accepted as real, before it is possible to grasp the true nature of dreaming. When introduced to the technique of dreaming all apprentices at first make the mistake of assuming that what takes place in dreaming will be within their frame of reference. This, however, is far from the truth because dreaming deals with the *unknown,* and the *unknown,* by definition, cannot be within one's frame of reference. This fact also demonstrates quite clearly the relationship between feeling and dreaming, in that they both deal with the *unknown,* whereas sobriety and strength deal with the *known.*

Perhaps what is for novices the most exasperating experience in setting up dreaming, is that in the beginning it appears to them as if absolutely nothing is happening. This is a natural result of apprentices' expectations that they are going to witness

or experience something which was previously not within their scope. In doing this, apprentices forget that it is their rational mind which has to interpret what they encounter upon their excursions into the unknown, and until such time as their rational mind can come to grips with these encounters, it is quite incapable of registering anything other than a feeling. Once again an analogy will help to clarify this point.

The rational mind is in every possible respect nothing more than a computer and, just like any computer, the rational mind has to be programmed in order to fulfil any particular function. From the moment of birth, every child's rational mind is programmed into working with what man accepts as reality. This is the very basis of social conditioning, and at the heart of this conditioning, or programming, lies man's common view of the world - that level of perception which dictates what is real and what isn't. Even more important is the fact that if a man encounters anything which is totally beyond what his rational mind has been programmed to work with, he cannot register it at all. For example, if a computer has not been programmed to work with graphics, then it cannot possibly register a graphics function. It is because of this that novices in the art of dreaming more often than not come up with a screen which is apparently void of anything more substantial than a vague feeling.

However, as we have already seen, such feelings are vitally important in approaching the unknown, and are essential to the art of dreaming. It is, however, not easy for people who have always relied upon logic to trust their feelings, for there is always the temptation to regard such feelings as wishful thinking. It takes time and diligent practice before apprentices learn to trust their feelings through continuous corroboration. In this respect again it is the technique of not-doing that has to be applied. All of this will be dealt with more fully in the section devoted to the art of dreaming, but a preview is necessary here in order to understand this section of the teachings.

Having explained this much, let us now return to the quality of warmth, which is the product of dreaming. As was pointed out in dealing with the West, all evolution is dependent upon the

quality of feeling. If we did not feel that there is more to life than merely a humdrum existence, we would never set out in search of a better life. Likewise, if Benz had not felt it were possible to have a self-propelled vehicle, he would not have investigated that idea. It is therefore always feeling which leads us into the unknown in pursuit of knowledge. Although average man does not recognise the process involved, it is nevertheless his feeling which sets up dreaming. In this regard it does not matter what kind of dreaming it is - day dreams, ordinary dreams whilst asleep, or Toltec dreaming in which the warrior purposefully moves or shifts his assemblage point.

Technically speaking, any kind of dream is a reality other than the one to which we are accustomed and, although feeling is a guide to new knowledge, it is only through the art of dreaming that this new knowledge which is felt, or sensed, can be accessed. The mistake of average man is to assume that a dream is not reality, but merely a flight of the imagination. Realise, however, that the only difference between an inventor and a man who cannot even figure out how to tie his shoelaces, without having been instructed in how to do this, is that the so-called inventor has the courage to pursue his dreams, whereas the man struggling with his shoelaces does not believe that dreams are real.

People who are willing to follow their feelings will, whether they are aware of it or not, allow themselves to explore their potential by using the art of dreaming, and by so doing they cultivate that characteristic which can be described as *nurturing.* It is this characteristic, for example, which you find in a gardener who plants a seed with the complete assurance that it will grow into the desired plant; or in the mother who nurtures her baby with the full confidence that it will grow up into a strong, healthy and successful adult. The characteristic of nurturing is the act of supplying the care needed by any living thing in order to grow, to flourish and to prosper. Without this care the seed and the baby would die. This care is quite literally that warmth which nurtures.

In looking again at the example of Linda, it is not difficult to see that it was always her dream to be fully acknowledged for who and what she was. In striving to fulfil this dream, even

though Linda at first misunderstood the interrelationship of life, she nevertheless elevated herself to a high level of success worthy of recognition in every respect. It is also obvious that although Linda's feelings were negative, and were based upon wrong assumptions, they had nonetheless also been her motivation in trying to materialise her dream. Now, with her new-found knowledge, and through not-doing, Linda can utilise her feelings in a positive sense to explore and nurture her dream.

Linda now fully understands that if she is going to realise her dream, then she must pursue it with everything she has learned. Through recapitulation she has seen her life in its true perspective, and has come to understand the interrelationship of life. Having acquired sobriety she has gained the necessary confidence to give herself credit for her accomplishments. In doing so, Linda can now begin to apply the technique of not-doing in order to acquire strength, and to learn to listen to her heart. By listening to her heart, Linda can then learn to trust her feelings when it comes to facing the unknown; and all that will be left for her to do in order to free herself from her past and to realise her dream, is to nurture that dream. This in itself, of course, constitutes a not-doing, because Linda's doing has been to bring about situations in which she could always prove to herself that she was not acknowledged.

Such nurturing obviously implies that Linda must impart to her dream her own specific values. This is of extreme importance, because even in dreaming there has to be absolute clarity. People's dreams often do not materialise simply because their *intent* is so very vague and muddled or, alternatively, because they treasure a dream which is antithetical to the interrelationship of life. In this respect it is quite miraculous that man in general does manage to accomplish at least some of his goals, even if at times this is only partially so. It is also interesting to note how many people accomplish feats which, by their own admission, they would never have managed had it not been for the care and support lavished upon them as children. Children will so often fulfil the dreams of a parent simply because that parent had dreamed the child's future into existence - in exactly

the same manner in which Benz dreamed into existence both the internal combustion engine and the automobile.

Although man in general places no great store upon dreams, the art of dreaming is powerful beyond normal comprehension. The danger, however, lies in the fact that we will nurture anything upon which we place our attention. Therefore care must be taken not to focus upon the undesirable, for the force of *intent* is activated by warmth. Not only are dreams a reality which can be materialised, but so too are nightmares - and it is for this reason that one must have clarity in the art of dreaming. In Linda's case this once again amounts to not-doing because, instead of nurturing the idea that she is never acknowledged and that men are untrustworthy, she must now start nurturing the idea that she is worthy of recognition, and that there are men who can be trusted.

This means that Linda is now ready to consider the reality of a dream which is contrary to what she had always experienced in the past. The only reason why Linda had never been able to materialise her dream before was because she held onto her view of the world in everything she had ever done. What will materialise her dream is the act of nurturing a desire - which Linda now knows to be a very real possibility, and not merely wishful thinking. This nurturing of a desire is what is known as *dreaming the future in*, or the *net of shaping the future through the use of intent.*

From the explanation of the four attributes of warriorship, it should now be clear that not only are the four principal techniques of crucial importance, but that they are also inextricably interwoven and interrelated. This is true of all the teachings; and if apprentices fail in their endeavours to become warriors, it is inevitably because they have tried to apply the teachings in an exclusive manner. All the techniques, concepts and aphorisms uphold each other, and it is therefore impossible to apply only a certain section of the teachings by excluding the rest.

One final point that should be dealt with here is that the Warrior's Path cannot be approached successfully with *fear* or with *ambition.* Although it is unavoidable that all who come to the Warrior's Path come with their own particular view of the world, and so bring with them *expectations* based upon either fear or ambition, sooner or later both fear and ambition must yield to the four attributes of warriorship. In order to make this clear, let us again look at Linda.

There is little doubt that the catalyst for Linda's step towards the Warrior's Path was her fear. Fearing the way in which her life was steadily developing, Linda realised that she had to bring about a drastic change within her life if she was ever going to find true happiness. To begin with, Linda had been driven first by the fear that her brother would absorb all her father's attention, and later by the ambition to win no matter what it took. Only when both her fear and her ambition had failed to get her the happiness she longed for was Linda prepared to tread the Warrior's Path; but having started out, it became imperative for Linda to rise above both her fear and her ambition.

Decisions based upon fear or ambition can be revoked at any time when either the fear has subsided, or the ambition has changed in some way. The only lasting decisions are those which have as their foundation a belief that there must be more to life than what is experienced at the time. Furthermore, only permanent decisions have the power to effect real changes within one's life; and in order to achieve the four attributes of warriorship one has to be prepared to bring about a total transformation in one's life.

This brings us back to the concept of dreaming, and the warmth that nurtures a dream. Inherent within every human being is the potential to love - regardless of whether this is love for another being, love of the self, love for a dream, or love of life. The phrase 'love of self does not imply egotism, but the act of giving oneself honest recognition for one's true virtues. Average man is hardly ever aware that the real reason why his life is rarely filled with the happiness and success he desires, is because of his self-hatred. As in Linda's case, people will always

find a way in which to reflect this self-hatred upon another person, and thus will mostly feel hard-done-by, or unacknowledged, or unloved. The truth, however, is that they do not acknowledge themselves, and consequentiy are never really pleased with themselves, for they are unable to accept and love themselves just for who and what they are.

The distinction that must be made here is that the quality of warmth, although closely related to love, is not at all the same thing. Man in general has no idea about the true nature of love. What is commonly known as love is usually nothing more than a certain set of conditions which, when met, activates within the person concerned a feeling of intense pleasure. It is this pleasure that is all too often mistaken for love, and therefore, when the conditions of the person are not met, or his or her expectations are not fulfiled, this so-called love can quite suddenly turn into resentment or even hatred. This is especially true in connection with oneself, for although people will often be able to give someone else the benefit of the doubt, they find this well-nigh impossible to do with themselves. Often it is only the bigot who will claim his self-worth; yet such a claim is never based upon love and acceptance of himself, but rather upon the arrogant presumption that he is somehow superior to others.

True love is completely *unconditional;* and in this sense is an *involuntary* reaction to life, which arises out of having fully grasped the implications of the interrelationship of all life. Where there is true love, self-importance submits to humility, and judgement is superseded by understanding. Love is a force which exists independently of conditions, and operates in spite of expectations. An example of true love is when a mother knows that her son is guilty of murder and, whilst accepting the fact that he has to die for his crime, still cries at his hanging because he is her son and she loves him in spite of what he has done. In this case the mother can find no hatred in her heart for those whose duty it was to bring her son to justice, nor will she actively try to prevent justice from being done. In her heart of hearts such a mother can only express her deep sorrow at the loss of a beloved son, and wish that both he and his victim could have been spared their fate.

The majority of people do not love each other, or themselves for that matter, in the true sense of the word. Most people tend to be either wholly unaware of the true nature of love, or else choose to ignore it. Moreover, by its very nature, love is an *act of intelligence* which is dependent both upon sobriety, as well as the level of knowledge. This is something which every woman who is a mother knows to be true from personal experience. As a result of social conditioning the majority of mothers feel compelled to love a new-born baby straight away, and therefore often feel too ashamed to admit that at first they have no real feeling of love towards the new-born child. Yet this is only normal, since it takes time to acquire true love for a stranger.

The romantic concept of 'love at first sight' is therefore a fallacy and, in the case of adults, it is most of the time only a justification for sexual lust. Love at first sight is simply not possible. Under normal conditions, people at best feel a warmth towards each other. For example, a father will feel a warmth towards the child who is his son, and this warmth will nurture within the boy those qualities and talents which have endeared him to his father in the first place. This care and support will in turn engender within the son a similar feeling of warmth towards his father. Once this bonding, based upon warmth, has taken place, the relationship between father and son will develop in one of two ways, depending upon the knowledge of the father.

If the father is unaware of the true nature of love, he will, without even realising what he is doing, allow the relationship between him and his son to develop into conditional 'love'. In such a case the son will find himself in the unenviable situation of constantly having to meet his father's demands, in order to keep his father's approval and 'love'. If, on the other hand, the father acknowledges the true nature of love, then he will in time learn to love and accept his son just for who and what he happens to be. This example is true of all types of relationships, no matter whether it be between husband and wife, brother and sister, two friends, a mother and a new-born baby, or

between a man and his environment.

It should be clear from the above that warmth is the forerunner of true unconditional love, and is for this very reason enormously important in the lives of warriors who, by virtue of the path they are walking, have to learn the true meaning of love. That the Warrior's Path should be called a *path with a heart* is not just a romantic ideal, but a statement of fact. Success and happiness, inner peace and fulfilment, cannot be bestowed upon one by any other being, but are the product of having learned to accept and to love oneself. Linda's problems did not stem from the fact that her father did not love her, or because her brother threatened her birthright; they stemmed from the fact that Linda believed that she was inferior to her brother and therefore was not worthy of love. The bottom line was that Linda did not acknowledge herself, and therefore did not love herself. In this respect it is crucial to realise that fear can never engender in one a sense of love, and neither can ambition.

CHAPTER THREE

THE FOUR NATURAL ENEMIES

IN ORDER TO HAVE POWER YOU MUST CLAIM IT. TO DO SO ENTAILS HAVING TO FACE AND DEFEAT THE FOUR NATURAL ENEMIES.

In the previous chapter we dealt with the four attributes of warriorship, and we saw how important these are in the life of the warrior. However, we have to work for what we desire, for to make our command the Eagle's command is not a simple case of wishing it, but rather a process of learning to claim our *power*, our heritage. To repeat, *power* cannot be bestowed upon us, for the simple reason that *power is knowledge gained through own experience.* Therefore, in order to have *power,* we must be able to sustain ourselves in a *battle for power,* and it is to this end that *power* itself challenges the warrior at every turn.

In life we find four different categories of battles, known as the four natural enemies, which have to be faced and conquered by every warrior in each successive lifetime. Every quality in life has two possible effects - *positive* or *negative* - and the effect which surfaces is dependent upon the *intent* of the individual. The four natural enemies are in fact only the negative aspects, or effects, of the four attributes of warriorship. In other words the enemies and the attributes are one and the same force, manifesting first as the four natural enemies and, when conquered, as the four attributes of warriorship.

ALL FORCES WITHIN NATURE ARE ESSENTIALLY NEUTRAL. THEY MANIFEST EITHER POSITIVELY OR NEGATIVELY DEPENDING UPON THE INTENT OF THE INDIVIDUAL. IT IS THE

MISINTERPRETATION OF THIS FACT THAT HAS GIVEN RISE TO THE ERRONEOUS CONCEPT OF FREE WILL. WARRIORS DO NOT HAVE FREE WILL; FOR THEM THERE IS ONLY THE CHOICE TO ACT IMPECCABLY OR UNIMPECCABLY. TO ACT UNIMPECCABLY FOR WARRIORS NOT A CHOICE WORTHY OF CONSIDERATION; THEREFORE FREE WILL IS A CONTRADICTION IN TERMS.

In dealing with the four natural enemies, it is a good idea for the apprentice to note each challenge in his or her journal, and to make the effort to distinguish into which category the challenge falls. This is a simple enough act, but it has the advantage of giving the apprentice a sense of control and discipline which is necessary for cultivating the correct frame of mind. Remember that the life of a warrior is stricdy ordered, and not a chaotic jumble of incoherent thoughts and tangled emotions. Every thought and every emotion has a purpose, but the purpose can never be clear when thoughts and emotions are cluttered together in one soggy mess.

TO BEGIN WITH ALL LEARNING IS SLOW; BUT IN TIME IT GATHERS MOMENTUM TO CREATE A SNOWBALL EFFECT. HOWEVER, TRUE LEARNING IS A FAR CRY FROM WHAT IT IS GENERALLY ASSUMED TO BE, AND CONSEQUENTLY THE APPRENTICE SOON FINDS HIMSELF AT ODDS WITH HIS OWN THOUGHTS AND EMOTIONS. NOT LEARNING WHAT HE HAD EXPECTED TO LEARN, THE APPRENTICE BECOMES THE VICTIM OF HIS OWN DOUBTS AND SUSPICIONS, AND BEFORE LONG HE IS OVERCOME BY A DEBILITATING SENSE OF FEAR - A FEAR WHICH ESCALATES WITH ALARMING RAPIDITY AS HE FOCUSES UPON IT IN HIS EFFORT TO UNDERSTAND ITS CAUSE. WITHOUT EVEN REALISING IT, THE APPRENTICE HAS ENCOUNTERED HIS FIRST NATURAL ENEMY-FEAR. UNDER THE IMPACT OF HIS FEAR, THE APPRENTICE'S SENSE OF PURPOSE AND DIRECTION BEGINS TO CRUMBLE, LEAVING HIM WITH THE UNCOMFORTABLE FEELING THAT HIS REASON IS BEING THREATENED AND HAS SOMEHOW BEEN ASSAULTED.

Fear is a terrifying enemy which is not at all easy to overcome, for the simple reason that it has a great many guises. No sooner has one aspect of fear been overcome, than another more horrifying aspect surfaces. If at any time apprentices give in to their fear, even if only slightly, they will inevitably be totally overcome, and panic or something close to it, will end their struggle forthwith. It is ironic that whenever fear surfaces, apprentices without fail feel that their rationality has been assaulted, not realising that it is their own doubts and suspicions that have assaulted them. In other words, their rational mind registers assault through having shot itself in the foot!

THE RATIONAL MIND FINDS YIELDING TO FEAR AN IRRESISTIBLE TEMPTATION; BUT BY INDULGLNG IN THIS TEMPTATION, THE MIND SLAYS ITSELF.

Fear can sometimes be so subtle that it is not easily identifiable. People, depending upon the individual, fear all sorts of things. But it is important to realise that it is not always the obvious fears that defeat someone. More often than not it is the carefully-concealed fear that will eventually end up by debilitating that person. It is for this reason that it is stated that *denial is the worst form of self-indulgence.* To explain this, it will be useful at this point to look at two different examples of how fear tends to surface, and how it should be faced.

A softly-spoken and gentle young man named Simon had, in his early teens, begun to doubt his own masculinity, because of his sensitive nature. Fearing that he could be homosexual, Simon unconsciously tried to avoid homosexuals, and would react aggressively whenever he did find himself in their company. It was also in the same unconscious manner that Simon took up boxing, not because he enjoyed the sport, but because he had a

deep-seated desire to prove to himself, and to the world around him, that he was indeed a true man. In time, Simon managed to convince himself of his heterosexuality, and even forced himself to be fairly civil towards homosexuals.

Simon had to all intents and purposes 'overcome' his fear of being homosexual and, by then, being a happily married man, settled down peacefully to help his wife raise their infant son. Simon loved his son, and doted on the young boy to the point of spoiling him shamelessly whenever he had the opportunity to do so. All went well, until his son was old enough to begin showing signs of having the same sensitivity as his father. Simon had managed to suppress his own fear so well, and for so long, that by this time he could no longer even clearly remember it. Yet, quite suddenly, and seemingly for no reason, Simon's relationship with his son began to change.

Becoming impatient and short-tempered with his son, Simon would rebuff the boy severely whenever he tried to have physical contact with Simon. Consequently, the relationship between the two disintegrated rapidly to the point where the young boy was no longer able to please his father, no matter what he did. Seeing what was happening, Simon's wife could not understand her husband's change of heart towards their son and, as a result, became very protective towards the boy. This in turn gave rise to endless bickering between Simon and his wife, whilst their son became ever more withdrawn and overly sensitive.

The crux of the matter was that Simon had never really faced his fear, but instead had hidden it, even from himself. It only resurfaced many years later to threaten not only Simon, but also his family and everything he held close to his heart. Yet, if he were questioned, it is unlikely that Simon would have been able to identify the cause of his problems. In effect, Simon had blinded himself to his fear of being less than a normal man, and although that fear was now destroying his life, Simon did not recognise the fear for what it was.

Let us for the moment leave Simon and look at another example: this time of a middle-aged woman named Jane. Jane

has developed a serious case of agoraphobia. Even with regular psychiatric treatment, she can no longer find the courage to go out of the house. Although she clearly recognises her fear of leaving the safe confines of her home, she does not realise that the cause of this fear originates from her childhood.

As a young child, Jane was told by a cousin of hers that she was an ugly little girl. At the time Jane had been very upset and, going into her mother's room, had looked herself over very critically in the full-length mirror. Jane decided that perhaps her cousin was right, but determined to find a way to overcome her less-than-perfect features, Jane started to pay the most careful attention to every little detail of her appearance. In due course, she began to receive a great many compliments on her good looks and deportment.

However, no matter how many compliments Jane received, she still could not rest in peace with her looks. Her physical beauty had become an obsession; so much so, that she even took up a career as a beauty consultant. So successful was Jane, that she started her own consultancy and opened several beauty salons, which she continued to run even after she got married to a man who appeared to adore her.

Jane was just beginning to feel that she had finally found happiness, when out of the blue, she found out that her husband was having an affair. Jane reacted with an uncommon aloofness to this discovery and, refusing even to discuss the situation with her wayward husband, divorced him on the turn, without any overt show of emotion.

A few months after the divorce Jane developed a mild form of eczema on her hands, but not wanting anyone in the beauty salons to see her condition, she withdrew from public appearance. This was the beginning of Jane's agoraphobia, and although the eczema cleared up quickly enough, she found it more and more difficult to go back to work. Eventually Jane sold her business and, no longer having any real reason to go out, she began staying home more and more. Not going out, and not having the incentive to look beautiful for either her husband or her clients, Jane's interest in her personal appearance began to crumble.

Within two years of her divorce, Jane became a total recluse, for as a result of neglecting her physical appearance, she also developed a debilitating fear of having visitors. Jane's fear of being ugly had finally caught up with her, and although she still did not acknowledge the cause of her agoraphobia, it was the fear of being ugly that caused Jane so much grief. Without realising it, Jane blamed her own ugliness for the fact that her husband had had an affair. This was the underlying reason why she had not been able to react emotionally to her husband's infidelity. Also, under the burden of her imagined ugliness, Jane had felt compelled to sell her business. Not being able to abide having to look at women she felt were more beautiful than her, Jane could no longer stomach helping them look even more glamorous.

The two examples we have looked at here are typical of the hidden fears that tend to re-surface sooner or later to cripple people's lives. It is therefore necessary for us to look at how these hidden fears can cause an apprentice to fail in his or her endeavour to become a warrior. So let us review the examples of Simon and Jane - but this time we will assume that they are both apprentices to the Warrior's Path.

After some considerable recapitulation, Simon began to remember his fear of possibly being homosexual. In trying to work with this fear, he thought about his problem this way and that; but having never really faced it, Simon found it impossible to think about his fear in any way other than in terms of his life's experience. However, from his experiences up until this moment, there had never been anything in Simon's life that could possibly substantiate this fear. Consequently, Simon was forced to come to the conclusion that his fear had always been unfounded, and that in spite of being sensitive, he nevertheless had enough proof to know that he was not homosexual.

Even though he had come to this realisation, Simon could still not tolerate his son's attempts at trying to establish a physical rapport with him. In looking at this as deeply and as honestly as he could, Simon was forced to admit to himself that he did indeed fear physical contact with a male. Having

admitted this to himself, Simon could at last face his fear. Such a confrontation is crucial, for if Simon had given in to his fear at this point, he would have been defeated for the rest of his life. Coming up with every excuse imaginable for not facing that fear, Simon would have continued to hide it even from himself.

THE ONLY WAY TO HANDLE FEAR IS TO DELIBERATELY FACE IT - TO GO WITH THE FEAR AND YET NOT TO SUBMIT TO IT TO DO THIS MEANS THAT YOU MUST ACKNOWLEDGE YOUR FEAR FULLY, AND YET PROCEED WITH YOUR TASK OF LEARNING, AS IF YOU ARE NOT AFRAID. IF YOU DO THIS, A MOMENT WILL COME WHEN YOU REALISE THAT YOU HAVE BEEN HANDLING YOUR FEAR FOR SO LONG THAT IT NO LONGER TERRIFIES YOU. FROM THAT MOMENT ON YOU WILL BE FREE FROM FEAR FOR THE REST OF YOURLIFE. THE REALISATION OF BEING FREE FROM FEAR COMES IN A FLASH OF INSIGHT, BUT THE PROCESS OF VANQUISHING FEAR IS A LONG NIGHTMARISH EXPERIENCE OF EXERCISING THE WILL TO STAND FIRM NO MATTER WHAT MAY COME.

Having recapitulated his teenage fear, the challenge facing Simon was to fight for even more sobriety, for although he could clearly see that it was his innate sensitivity which had always been the cause of his fear, he nevertheless found the habits of a lifetime extremely difficult to overcome. The only option open to Simon was to practise not-doing. In the past, Simon's doing had been to shy away from physical contact with males, except in the boxing ring, where his contact had been purely aggressive. Now the not-doing for him is wilfully to open himself to an unbiased interaction with males, both emotionally and physically. Obviously for Simon this is no easy task, and it is therefore quite understandable that he would have preferred to run away rather than face this challenge.

Knowing full well that he had to overcome his fear, rather than run away from it, Simon began by forcing himself to have physical contact with his son. In the evenings he would encourage the boy to sit next to him on his chair, so that they

could watch television together, putting his arm around his son to hold him close. At first Simon was incredibly uncomfortable, and when after a while his son impulsively took to kissing him goodnight, Simon had to brace himself not to recoil once again from the boy.

Simon also unexpectedly found himself confronted at work by a new colleague named Philip, who was a confirmed homosexual. This is typical of the way in which *power* will challenge any warrior who is attempting to claim his *personal power*. Simon, however, was quick to see the challenge and, rising to the occasion, deliberately faced Philip. Forcing himself to be open and friendly towards the man, and trying his level best not to run from Philip's more than casual interest in him, Simon struck up a friendship with him.

Spending a fair amount of time with Philip, Simon soon discovered that, in spite of his fear, he was beginning to like the man. Finding Philip an attentive listener and easy to talk to, Simon noted that he was actually enjoying the company of another sensitive male. At the same time, this realisation also sparked off in Simon an increasing sense of alarm, but he refused to give in to his fear, and he stoically persisted in cultivating Philip's friendship. Forcing himself to be open with Philip, Simon confided in him, telling him about the strained relationship between him and his son, and how this was affecting his marriage.

Being sensitive, Philip could sense Simon's insecurity about being heterosexual and, not knowing that Simon was practising not-doing, jumped to his own conclusions. Deciding that Simon was just too afraid to admit to being homosexual, Philip began to take every opportunity that came his way to coax Simon into a sexual encounter. Simon, on the other hand, was no longer merely frightened - he realised that in spite of his abhorrence of Philip's suggestions, he did feel attracted to the man in some strangely intangible fashion, and he started to panic. Although Simon felt that this attraction was only because of Philip's endless patience with him and his problems, he still could not shake off the terrifying suspicion that he might after all be

homosexual. Never before having had such a tolerant male friend, Simon's dilemma was further aggravated when he began to feel guilty about merely using Philip to practise not-doing. This guilt of course only compounded the whole problem, and consequently it was not long before Simon was not only terrified, but also dreadfully confused about his friendship with Philip.

Simon, however, remained determined to persist with his battle, repeatedly refusing to give in to his fear. Therefore, when one day Philip unexpectedly put his arm around Simon's shoulder, Simon surprised himself by not reacting aggressively as he would have done in the past. Deciding to respond by putting his arm around his friend's waist, Simon gave Philip a warm hug before pulling away from him gently but firmly. This incident, however, only encouraged Philip to believe that he had indeed been right in his assumptions regarding Simon's sexuality, and it was not long afterwards that Simon found himself having to fend off physical advances from Philip that went far beyond plain friendship.

By this time Simon had become almost beside himself with fear. Having to acknowledge to himself that he had come to value Philip's friendship, he was horrified at having to admit that being flirted with by another male was not nearly as abhorrent to him as he had imagined. The impact of his fear fast reached overpowering proportions, and Simon had to fight with grim determination to keep a hold on the last shreds of his courage.

Then one day, Simon and his son and Philip were hiking in the mountains, when the boy slipped off a rock and broke his arm. Immediately, Simon ran to his son's aid, and dropped to his knees in front of the screaming child, cradling him tenderly in his arms. Without even thinking about his actions, Simon comforted his son by kissing him on the forehead and reassuring him with a long-forgotten tenderness, before urging him to sit on a rock so that he could inspect his arm. Seeing that the arm was broken, Simon removed his own shirt and tied it into a sling.

In his concern for his injured son, Simon had momentarily forgotten about Philip's presence, but once the boy's arm was

secured in the sling, Simon remembered his friend. However, when he turned around to tell Philip that they had to get his son to a hospital as quickly as possible, Simon was struck dumb by the unabashed manner in which Philip was staring at him. Simon's years in the boxing ring had added an attractive litheness to his naturally muscled body and now, for the first time in his life, he felt the embarrassment of blushing under the appraising look of another male. The obvious look of approval in his friend's eyes caused Simon to experience a very real sense of panic, which sent his heart racing. But then all of a sudden, as quickly as it had come, the panic disappeared, and Simon heard himself laughing at his own embarrassment.

Still chuckling to himself, Simon turned away from Philip, picked up his son, and started the climb down the mountain. Then, on a sudden impulse, he shouted to Philip over his shoulder that he should feast his eyes, because it was unlikely that he would see such a beautiful male torso for quite a while.

As Simon made his slow way down the side of the mountain, holding his injured son tenderly in his arms, he could feel how the fear that had been with him for so long was now miraculously subsiding with every step. Simon realised that apart from not-doing, he had done nothing specific to eradicate his fear, and was intrigued at how it had suddenly lifted under the impact of Philip's open admiration. In the place of that fear, Simon now felt a genuine love for his son, and a warm sense of excitement at the thought of the good times they would be spending together now that his fear had been vanquished.

Reflecting upon how he had comforted his son after the accident, a sense of peace descended over Simon as he realised that, for the first time in his life, he was now completely at ease with his sensitive nature. Just then he heard Philip's footsteps behind him and had to suppress an impish smile at remembering how often in the past he had been forced to restrain himself from physically assaulting Philip because of his continual badgering. Recalling his extreme discomfort and seething anger, Simon inwardly giggled at how frequently he had indulged in fantasies

of knocking the 'effing queer' to the ground and kicking him where he would least appreciate it.

Now that he was able to see what a *gift of power* Philip had been in helping him overcome his challenge, Simon could no longer harbour any animosity towards Philip, but instead felt the warmth that should be there between two friends. Allowing himself briefly to recapitulate his association with Philip, Simon was still amused at the realisation that in spite of his long-standing aggression towards homosexuals, he could now secretly feel quite flattered that another male should find him attractive. Simon knew that through having accepted his own sensitivity, and no longer fearing it to be a sign of homosexuality, he would always be able to enjoy the company of a friend like Philip. However, he now also knew beyond any shadow of a doubt that he had no homosexual inclinations whatsoever.

Filled with a sense of gratitude towards Philip, Simon felt a momentary pang of sorrow at the realisation that if the past had been difficult for him, then it must have been equally difficult for his friend. In that brief moment Simon could fully sympathise with Philip over the many occasions in which he must have felt utterly rejected and confused by Simon's behaviour. Yet not once had Philip ever tried to terminate the friendship, and now he would have to live with the disappointment that Simon would not be the man to return his affection. Feeling tremendously sad for his friend, Simon made up his mind that he would nevertheless always be there for Philip should he ever need a true friend. Looking over his shoulder to smile at Philip following behind, Simon experienced a deep sense of awe at the unpredictable whims of *power* — at how every challenge in our life is there to force us into uplifting not only ourselves, but also everyone around us.

From that day, Simon's relationship with his son blossomed into one of mutual love and respect, and his relationship with his wife was also quickly restored to the same carefree and happy marriage it had been before Simon's problem resurfaced. Philip, furthermore, now fully accepted that Simon was a happily-married heterosexual male, and was quite content to be nothing

more to Simon than a trusted friend.

Simon was able to conquer his fear, simply because he had been willing to face it direcdy, and had repeatedly refused to run from it. Even in the most agonising moments of doubt and suspicion about his own sexuality, and even though he knew that if he persisted he might well prove himself to be homosexual, Simon had continued to fight his batde as impeccably as he could. In those dark days, when overwhelming feelings of panic often threatened to obliterate all sense of sanity, the only thing ' that kept Simon from abandoning the batde was the uncertain thought that he must at least be man enough to face the truth about himself, even if this did turn out to be the very thing he was most petrified of.

At this point it is appropriate to note that the enemy fear is not that same fear which is referred to in the warrior's shield. The fear which is part of the warrior's shield is inherent within all life upon earth, and is perhaps best explained as the *instinct for self-preservation.* In this respect, no being on earth is ever entirely free from fear. Nor, for that matter, would it be desirable to eradicate the fear engendered by the instinct for self-preservation, for it is this fear that inculcates in us the need to remain wide awake and to keep our edge fully. By contrast, the enemy fear is a challenge which drives us 'onward and upward' in our pursuit of knowledge and *power,* but if it is not faced and conquered, it becomes both debilitating and, ultimately, destructive.

It is also important to know that fear is a force which properly belongs to the North. Although the four quarters will be dealt with in detail at a much later stage, it is nevertheless vital to repeat again that whenever reference is made to any one of the directions, the reference is to the specific *quality* denoted by that particular quarter, and not to the actual physical direction as shown on a compass. In this respect the North is the warrior's battleground, and fear is the result of a doing which must be faced and conquered through not-doing. We may equally well rephrase this by saying that fear is the result of having to face a battle which has in the past been ignored.

Simon, like a true warrior, faced and conquered his fear, unlike Jane, who, as we have already noted, did not fare at all well. Having worked through Simon's example in detail, it would be superfluous to work through Jane's in the same way, but for the sake of clarity we must at least look at the major factors that brought about her failure.

Jane, like Simon, also used the technique of recapitulation to recall the incident in which her cousin had told her that she was an ugly little girl. At the time, Jane relived that event in detail, clearly recalling how devastated she had felt; but rather than using tins experience to achieve sobriety, Jane had instead allowed herself to indulge in the very dangerous act of self-pity. Consequently, Jane had not been able to see how her cousin's words had spurred her into rising above her looks and making a success of her life.

As a result of dwelling upon the fact that she had been endowed with imperfect features, and a body which needed constant care in order to remain attractive, Jane could see nothing except for the long and difficult battle she had waged all her life in order to hold her own as far as looks were concerned. Through not giving herself credit for what she had achieved, Jane felt like a hypocrite in her own salons. Feeling that she had no right to tell women who were more beautiful what they should do in order to look their best, Jane started to seek out the safe refuge of her home. Jane's problem was further compounded by the fact that she had taken great care to select only very beautiful girls as employees, believing that this was essential to the image of her business. Now, however, Jane started to look upon these girls with a growing suspicion that made her sick. Convinced that these girls were laughing at her behind her back, Jane fled from them as soon as she developed the eczema on her hands.

To all intents and purposes, Jane's decision to stay home until her eczema cleared up seemed to be harmless enough, and indeed also logical, for the eczema was certainly not a good advertisement for her business. Yet, the bottom line in this situation was that Jane yielded to her feelings of unworthiness and suspicion, and in doing

so, had run from her battle. Once Jane started to run, she could no longer stop herself. Her fear only kept increasing, along with her suspicions and feelings of unworthiness. Looking upon her failed marriage as a testimony to the fact that she was too unattractive to have kept her husband from straying, Jane began to suspect that perhaps her husband had never truly loved her at all, but had only married her out of pity.

As Jane's suspicions and doubts escalated, so sobriety receded ever more into the background. Instead of practising not-doing, Jane succumbed to the temptation to stay at home to 'think things through'. However, since she did not have the necessary sobriety to see that she was merely running away from her battle, Jane started to feel less and less at ease in the outside world. Even those who had once been Jane's closest and most trusted friends were now a threat to her. Suspecting that even these people were mocking her in her absence, Jane felt that she could no longer face them.

Realising at last that she was indeed in a bad way, Jane blamed the Warrior's Path for her condition, believing that she would have been far better off had she never encountered the Toltec teachings or the technique of recapitulation. Angry and upset, Jane abandoned both her battle, and the Warrior's Path. However, Jane knew that she still really needed help, and so she turned to a psychiatrist for guidance and treatment. But even the psychiatrist was powerless to help her, for the simple reason that, without realising it, she had succumbed to her fear - the fear of being ugly.

Simon had been determined to overcome his fear, even if this did mean having to acknowledge that he was homosexual. Jane, on the other hand, being too frightened to accept the possibility that she could be less attractive than she liked to believe, had run from her battle, and consequently ended up believing that she was far too ugly to continue facing life. Through abandoning her battle, Jane had ironically precipitated her worst nightmare. This is true of any battle for *power*. If we run from that battle, *power* will inevitably and mercilessly cut us down.

PEOPLE LIKE TO BELIEVE THAT THEY HAVE SEVERAL OPTIONS OPEN TO THEM, BUT THIS IS ONLY A JUSTIFICATION FOR ATTEMPTING TO AVOID THEIR BATTLES. A WARRIOR UNDERSTANDS THE FOLLY OF SEEKING ESCAPISMS, FOR HE KNOWS THE WORLD IS PERVADED BY POWER, WHICH COMES AT HIM LIKE THE WAVES OF THE SEA. HE EITHER MOUNTS THE CREST OF THOSE WAVES AND SURFS THEM, OR HE GOES DOWN UNDER.

If Jane had concentrated on acquiring sobriety, she would have been able to give herself credit for what she had achieved in her life. This would have given her the incentive to practise not-doing, which in turn would have given her the strength needed to persist in her battle. In time she would have learned to accept her looks for what they were, and to stop imagining herself to be uglier than she really was. In other words, Jane would have come to understand that if she were truly as ugly as she believed, it is unlikely that she would have become so successful as a beauty consultant. In fact, even if she were every bit as ugly as she imagined, then her accomplishments would only have been that much more notable and worthy of respect.

Unfortunately, Jane never realised that respect for the self is far greater and more powerful than the outcome of a battle. If she had been able to give herself credit for what she had achieved in her life, in spite of her imagined handicap, Jane would have been able to fight her battle impeccably, and would not have failed.

In dealing with the remaining three natural enemies, it is necessary to reiterate that all the teachings are interrelated, and therefore overlap one another. All too often apprentices make the mistake of assuming that, because they are working on one particular aspect of the teachings, they do not immediately have

to concern themselves with any of the other aspects. This assumption is particularly dangerous with regard to the four natural enemies, for often apprentices will find themselves fighting more than just one of the enemies simultaneously. As we saw in the examples of both Simon and Jane, recapitulation yields not only sobriety in the East, but also fear in the North. In other words, the practice of recapitulation yields an initial degree of sobriety, but it is also this initial sobriety that inevitably evokes fear of some sort. The only way to overcome this fear is to practise not-doing, in conjunction with recapitulation. Through this one can acquire the strength needed to draw forth even more sobriety after the fear has arisen; for ultimately fear is also eradicated by sobriety. Therefore, unless apprentices are wide awake, they will be overcome by an opponent from behind whilst they are concentrating on the one in front.

A BATTLE FOR POWER IS A BATTLE FOR SURVIVAL, AND IN SUCH A BATTLE THERE ARE NO RULES OF CONDUCT. POWER WILL USE WHATEVER MEANS ARE AVAILABLE TO IT WITH WHICH TO CHALLENGE THE WARRIOR.

Furthermore, the reader should not assume that once the enemies have been dealt with they will never reappear. Although this may appear to be the case from the angle of this book, it is vital to bear in mind that it is only for the sake of clarity that the various concepts are dealt with separately and in sequence. In practice it will be found that all learning takes place in a spiralic manner - each turn of the spiral covering the full scope of the teachings, but at the same time revealing the ever-increasing scope of detail and complexity inherent within one's challenges. This does not imply that we keep repeating the same battles, but rather that the challenges themselves are continually repeated.

This is much in the nature of constant practice which, being an integral part of our life, gives us the opportunity to augment detail and to refine our skills. For example, to begin with, we all

have to learn through experience how to tie shoelaces. However, although we only have to fight this battle once, we still continue tying shoelaces for the rest of our lives, and so in time we learn that there are a great many different ways in which to fasten a shoe. This is true of all our challenges in life, for even though we may become totally proficient in a certain activity, we nevertheless lose what we do not use. The four natural enemies are no exception to the rule - we only have to defeat them once in a lifetime, but it takes a lifetime's practice to keep them defeated and at bay.

We come now to the second of the four natural enemies, namely, *sobriety*, sometimes also called clarity. This is a most treacherous enemy to deal with, for the simple reason that it eliminates fear.

FEAR CAN ONLY BE PREVALENT IN THE ABSENCE OF SUFFICIENT SOBRIETY. IN THE FULL LIGHT OF SOBRIETY FEAR EVAPORATES LIKE MIST BEFORE THE SUN.

Although sobriety is an essential requirement for treading the Warrior's Path, it can also be very misleading if its true purpose is not properly understood. An apprentice is only able to conquer fear through the acquisition of sufficient sobriety in order to practise not-doing. However, he or she also soon discovers that this ally is in reality a perfidious enemy that can either be of invaluable assistance if carefully controlled, or else utterly lethal. In the absence of fear, the apprentice feels relaxed and at peace, and in that state will often look upon the new enemy, sobriety, with undue tolerance, and even with affection. It is for this reason that sobriety is such a cunning adversary, for it always plays upon the apprentice's sense of peace and well-being, taking great delight in parading as a most trustworthy advisor.

ONCE AN APPRENTICE HAS ELIMINATED FEAR, HE SETTLES BACK INTO A STATE OF COMPLETE SOBRIETY IN WHICH ALL IS BROUGHT INTO SHARP FOCUS. UNDER THE IMPACT OF THIS FOCUS, THE APPRENTICE DISCERNS HIS LIFE CLEARLY AND DETERMINES WITH GREAT ACCURACY THE WAY IN WHICH HE SHOULD PROCEED. THIS NEW-FOUND ABILITY TO DISCERN ACCURATELY THE PURPOSE OF HIS LIFE NATURALLY ENGENDERS IN THE APPRENTICE A FEELING OF BEING INVINCIBLE, AND UNLESS HE IS SUFFICIENTLY AWAKE TO REALISE THAT HE HAS ENTERED INTO THE BATTLE AGAINST SOBRIETY, HE WILL BE STRUCK DOWN BY SOBRIETY AT THE VERY MOMENT HE IS ANTICIPATING SUCCESS.

It is always a delightful respite to be free of fear, but it is also a very vulnerable state to be in, unless one is constantly alert to the unpredictable whims of *power*. The average man or woman is hardly ever free from fear, and therefore rarely has to contend with the enemy sobriety. Once apprentices are able to see clearly the purpose of everything in their lives, there is always the temptation to assume that they now understand all there is to understand. Relieved to be free from the debilitating effects of fear, and feeling courageous instead of timid, the apprentice becomes charged with a new and vibrant energy which inspires in him or her a lust for challenge. Under the influence of sobriety, one is always rearing to go and ready to tackle anything.

However, people who yield to sobriety never pause to consider the possible outcome of their actions, but instead react impulsively in any situation. Courage replaces wisdom, and discrimination is relegated to a minor office as rashness and often foolish abandon take precedence. Such people become gamblers in the true sense of the word - yet anyone who gambles with *power* quickly discovers, but always too late, that no-one can ever win against *power*. To gamble with *power* is a fool's game, and anyone who engages in such foolishness ends up losing everything.

IT IS NEVER EASY TO ACHIEVE SOBRIETY, AND YET ONCE ACHIEVED, IT CANNOT BE ALLOWED FREE REIN. INSTEAD IT MUST BE BROUGHT INTO ITS PROPER PERSPECTIVE. IF THE APPRENTICE MAKES THE MISTAKE OF INDULGING IN SOBRIETY, HE WILL NEVER LEARN TO DISCRIMINATE WITH WISDOM, BUT WILL ASSUME THAT IN THE LIGHT OF HIS SOBRIETY HIS DECISIONS ARE INFALLIBLE. BECOMING ENMESHED IN SELF-IMPORTANCE, AND BELIEVING THAT EVERYTHING NOW STANDS REVEALED TO HIM, THE APPRENTICE UNCONSCIOUSLY BEGINS TO TWIST THE TRUTH INTO WHAT HE FEELS IT SHOULD BE, RATHER THAN SEEING IT FOR WHAT IT REALLY IS. SUCH AN APPRENTICE THEREFORE BECOMES THE VICTIM OF HIS OWN SENSE OF INFALLIBILITY.

At no time in their training is arrogance such a problem as when apprentices first achieve sobriety. If they are working under the guidance of a nagal, they will often at this point feel brave enough even to challenge the nagal by questioning his authority and vision. Mistaking their sobriety for the ability to see everything for what it truly is, these apprentices do not realise that their vision is as yet extremely limited in scope and, as such, misleading. If, at this time, they are unwilling to recognise the fact that they have encountered the second natural enemy, sobriety, the apprentices will become exceedingly self-confident and aloof, and this mindset will in turn lead them into an inflexibility born of self-importance.

Sobriety is in fact the true function of the rational mind. It is the product of being able to move the assemblage point so as to align different permutations of those energy fields comprising right side awareness. It will be remembered from Volume One that average man has a fixed assemblage point, and is therefore capable of only one specific alignment which, of course, is his view of the world. Therefore, once apprentices can move their assemblage point so as to bring about different alignments, this automatically inspires in them a sense of *power* and infallibility, and especially since this ability is in fact *power* of a limited kind. Consequently, there is no arguing with such people. Now having

the freedom to be able to align any view of the world which suits them, they can counter any verbal confrontation.

Rationalisation should not be mistaken for sobriety, because rationalisation is the futile attempt of the average man, who has a fixed assemblage point, to come to grips with something which supersedes his view of the world. Sobriety, on the other hand, is the ability to move the assemblage point within right side awareness so as to grasp something in its own context. Obviously this makes of sobriety an invaluable ability, but it is nevertheless limited to right side awareness.

It is important to remember this, because a warrior must be able to move as easily within left side awareness as in the right side. Only then does he have that all-encompassing vision which enables him to discriminate wisely, without the encumbrance and limitation of a view of the world. Any view of the world, irrespective of how good it may be, remains a limitation when one cannot operate independently of it. In this respect sobriety is very much a limitation, simply because it belongs to the rational mind and, as such, is confined to right side awareness. In other words, sobriety leaves no room for the unexpected, or for the irrational.

One of the greatest dangers of succumbing to sobriety is that it eliminates not only fear, but also pity. In this respect, realise that although pity is most certainly not something in which a warrior indulges, it nevertheless does serve to curb, at least to some extent, the acts of the average man and woman. However, people who have sobriety at their command often become destructively ruthless. Being able to see the pointlessness of pity, but not yet having the necessary scope of vision, such people now have nothing to curb their actions. A warrior, on the other hand, although ruthless, nevertheless does have a vision which is all-encompassing, and therefore never allows his ruthlessness to extend beyond the confines of universal law and the interrelationship of life. Ruthlessness and sobriety are essential tools for the warrior, just like a saw and a chisel are essential tools to the carpenter. But the fact that he possesses these tools does not entitle the warrior to abuse those around him, any more than

the carpenter is entitled to saw off someone's arm, or to re-chisel that person's face!

Another danger inherent within sobriety is the tendency already mentioned before, namely, to assume that sobriety reveals all there is to know. This tendency springs from these people's newfound ability to bring about any alignment of energy fields within right side awareness. Not acknowledging the fact that most of their inner universe, like the outer universe, is beyond rational comprehension, they make the mistake of formulating intricate abstractions based upon what they assume to be natural inference. Therefore instead of gaining first-hand knowledge of the left side through practical experience, such people contend themselves with abstract theories which although appearing to be very logical and sane, trap them in a quagmire of unproven assumptions.

SOBRIETY IS NOT TRUE SEEING, NOR IS IT TRUE POWER - IT IS MERELY AN AID TO ACHIEVING POWER AND THE ABILITY TO SEE. IT SHOULD THEREFORE BE USED ONLY AS A TOOL, AND IF THIS IS DONE, THE APPRENTICE WILL IN TIME COME TO UNDERSTAND THAT SOBRIETY IS NOTHING MORE THAN THE MIND'S OWN BUILT-IN MICROSCOPE. WHATEVER IS BROUGHT INTO FOCUS UNDER THIS MICROSCOPE IS SEEN IN MINUTE DETAIL. HOWEVER, IN FOCUSING UPON WHAT IS HELD UNDER THE LIGHT OF SOBRIETY, THE GREATER WHOLE MUST PERFORCE BE EXCLUDED. OBVIOUSLY THE WARRIOR CANNOT ACT WITH LIMITED VISION AND HOPE TO SURVIVE THE ONSLAUGHTS OF POWER. TO SURVIVE IN THIS WORLD, THE WARRIOR NEEDS DETAIL, BUT ALSO AN ALL-ENCOMPASSING VISION OF THE GREATER WHOLE.

Because the warrior is always alert, especially as to the true nature and usefulness of a newly-discovered potential within himself, he does not fall into the trap of assuming that the sobriety he has struggled to achieve can be taken at face value. Knowing full well that we are mysterious creatures who have an equally unfathomable potential, the warrior proceeds with

caution. This is the only wise way of handling sobriety, for it is truly the most cunning of the four natural enemies. Being such a vital tool to the warrior, it is also the quickest to ensnare him. Nevertheless, provided it is correcdy handled, sobriety will, in the fullness of time, lead a warrior to true *power.* In fact, without sobriety, a warrior is lost, much like a boat without a rudder. However, unless sobriety is brought into its proper perspective, it will, like the will-o'-the-wisp, lead the warrior hopelessly astray.

The only safe way of getting to grips with sobriety is to adopt the stance that it is an enemy and, as such, cannot be trusted. This in effect means having constantly to question the wisdom of sobriety, and always to remember that sobriety cannot encompass the irrational and the unexpected. In other words, sobriety is most excellent for dealing with the past and the present, but it is useless for taking into account the future. The warrior does not know what the future holds, nor can he anticipate the movements *of power,* and therefore he cannot rely upon sobriety alone to make his decisions.

Sobriety enables warriors to see the past clearly, and to assess the present with uncanny accuracy, but this is where the usefulness of sobriety stops. When it comes to making a decision, warriors must base that decision not only upon their knowledge of the past and the present, but also upon the unpredictable future.

THE PAST IS THE SUM TOTAL OF THOSE EVENTS WHICH HAVE BROUGHT YOU THE CHALLENGES TOU ARE FACING IN THE PRESENT MOMENT. HOWEVER, THE OUTCOME OF THESE CHALLENGES LIE IN THE UNPREDICTABLE FUTURE. THEREFORE REALISE THAT YOU MUST LIVE IN THE ETERNAL NOW, AND THAT IN ORDER TO DO SO, YOUR DECISIONS MUST ENCOMPASS THE UNEXPECTED.

The concept of the *eternal now* can only be explained fully at a much more advanced level of the teachings, but it must be touched upon here, even if only very briefly. Man always makes the mistake of assuming that his past, present and future are somehow separate and, therefore, unconnected. It is an idea that

makes little sense, and yet people constantly react towards life in this manner. A warrior cannot afford to make this mistake, and thus views his past, present and future as *one continuum,* termed the *eternal now.* In such a continuum there can be no gaps or deviations from the sequential unfolding of destiny. It is very much like the millions of individual exposures which go into making a cinematograph film. Every exposure is needed in order to create a coherent film, and every exposure is a *now,* if I may be permitted to use such an odd phrase.

In using this analogy, it is not difficult to see how it is possible for the audience of a film to anticipate the possible outcome of the story after having viewed the entire sequence of events up to a certain point. The audience, as unbiased witnesses to what is taking place on the screen, naturally has the necessary sobriety with which to discern the actual plot of the story. In fact, the real fun in watching a well-made film lies in the audience having to pit their knowledge against the unpredictable whim of the film-maker.

This is analogous to the sobriety a warrior achieves through the recapitulation of his life. Through seeing his life in its true perspective, the warrior achieves the necessary sobriety with which to discern the actual plot of his own personal story. This enables the warrior to anticipate the possible moves of *power* in the future with a great deal of accuracy, but he certainly does not make the mistake of assuming that his predictions are infallible. The true warrior will always base his decisions upon whatever knowledge is available to him in the moment, but he will also always take into account the unexpected. At the end of the day, any warrior will confirm the fact that *power* is an unsurpassed master at creating true mysteries, and no-one can write a 'Who Dunnit' better than the *spirit of man.*

A point that should perhaps also be touched upon here, is the concept of predictions and prophecies. There is in the world today an enormous amount of hocus-pocus that goes under the name of prediction, but it should by now be fairly clear to the reader that it is no easy task to predict any person's future, or for that matter, the future of humanity, or that of the planet. To do so requires the abilities of an accomplished seer - one who is fully

capable of *seeing* all of the intricate complexities and details of any person's life in its true perspective. Only such a seer can with any degree of accuracy advance wise guidance as to the *possible* outcome of that person's future. Yet even such a seer cannot predict the actual course of events which will unfold in the process of achieving that possibility.

The best that seers can do is to use their knowledge of what they have *seen* of the past and the present, in order to choose, out of the myriads of *possibilities* inherent within the future, the most *probable* course of events. Here it should be realised that the expertise of a seer is very obviously dependent upon the extent of his or her knowledge and experience. The formidable accuracy with which some seers are able to predict the future is the result not only of a profound knowledge of life, but also of experience gained over a great many lifetimes. In this respect it must also be noted that it is far easier to predict the distant future than it is to predict the events of the next hour. This is because, in viewing the long term, the seer has to follow only the broad general tendencies, which naturally exclude those tiny bewildering complexities which go into making up the next hour.

ONCE AN APPRENTICE HAS CONQUERED HIS PEAR AND BROUGHT SOBRIETY INTO ITS PROPER PERSPECTIVE, HIS PROGRESS UPON THE WARRIOR'S PATH BECOMES GREATLY ACCELERATED. HIS LEARNING NOW PROCEEDS WITH THE SURE AND EASY STEPS OF A MAN WHO KNOWS WITHOUT A DOUBT WHAT HIS PURPOSE IN LIFE ENCOMPASSES. CONSEQUENTLY A QUIETNESS OF LIFE SURROUNDS THE APPRENTICE - AN INNER STATE OF SERENITY IN WHICH IT IS NO LONGER DIFFICULT FOR HIM TO SAVE AND TO STORE PERSONAL POWER.

HAVING ACQUIRED PATIENCE, AND NO LONGER FRETTING OVER IMPOSSIBLE EXPECTATIONS, THE APPRENTICE NOW CONTINUES TO WORK QUIETLY, WITHOUT HURRY, BUT ALSO WITHOUT WASTING PRECIOUS TIME AND PERSONAL POWER. THEN ONE DAY, WHILST PERFORMING A VERY MUNDANE ACT, THE APPRENTICE SUDDENLY BECOMES AWARE THAT HIS ACTIONS HAVE SOMEHOW BECOME IMBUED WITH A QUALITY THAT HAS NEVER BEFORE BEEN PRESENT. AT THAT MOMENT HE KNOWS, WITHOUT ANYONE HAVING TO TELL HIM, THAT THE POWER HE HAS BEEN SIR UGGLING TO ACQUIRE FOR SO LONG IS FINALLY AT HIS COMMAND.

Power is truly a mystery, the intricacies of which defy even the abilities of the most accomplished seers. This is especially true of the astounding manner in which *power* transforms all who seek it. One day an apprentice is still just an ordinary man, and then suddenly, the very next day, he has been transformed into a formidable warrior who has *power* at his command. In retrospect, no warrior can ever quite work out how exactly this happened, or what triggered the magical transformation. All we do know is that *intent* is the key, but it is precisely this that is so baffling, because when *intent* is brought into focus it becomes invisible, having the peculiarity of appearing to be *nothing* whenever scrutinised.

Today Toltecs know a great deal about *power,* but we also know that most of the workings of this force are as yet an incomprehensible mystery. In this respect the reader would do well to remember that *power* is not God, or any other such-like being, but the *product of perception.* In other words, A is perceiving B, and the result or product of this perception is *knowledge* gained from own experience; that is, *personal power.* However, B is perceiving A in a like manner, with the identical effect. Then, because of the interaction, even if only momentarily, A radiates his *personal power* at B, and B does the same to A, and the result or product of these two forces mingling is a secondary force which is termed emotion. Now this emotional response between A and B will in its turn spark off more perception, which produces more *personal power* for either A or B or both.

Realise that the interaction described above is taking place at all levels of existence between every thing and every being within

the known and the unknown universe simultaneously. The individuals concerned experience only their own *personal power,* but because all of life is interrelated, any *personal power* gained or lost has an effect upon the greater whole. It is therefore this overall effect that is termed *universal power* or simply *power,* as opposed to the *personal power* of the individual. It is important to understand that the levels of *personal power* thus generated may be relatively minute, as in an ant, or huge, as in a solar being, but the overall *power* generated universally every second of every day is vast beyond imagination, and its outcome is utterly unpredictable.

Power quite literally encompasses an infinity which defies all speculation - its scope being staggeringly awesome. Yet, the greatest marvel of all is that we human beings are an integral part of this magnificent mystery, this ineffable infinity. Human beings are therefore not merely physical creatures fighting for scraps of mundane existence upon earth, but magical beings of the universe who have a glorious and unlimited potential, the implications of which are quite daunting.

Although social conditioning and man's common view of the world have kept humanity in the bondage of ignorance for so long, man is today standing on the threshold of discovering what he really is. Thus there are already in the world a great many people who can sense that there is an inner core to their being which is too big, too powerful, to be kept in check by the petty confines of social conditioning. The day is dawning when many of these people will set off in quest of their true heritage, which they can sense is not one of bondage and subservience, but one *of power* and authority.

FROM THE MOMENT AN APPRENTICE HAS DISCOVERED HIS POWER HE IS AN APPRENTICE NO MORE, BUT HAS BECOME A MASTER IN HIS OWN RIGHT WORTHY OF BEING CALLED A WARRIOR. NO LONGER JUST AN ORDINARY MAN AT THE MERCY OF THE WORLD AROUND HIM, THE WARRIOR STEPS FORWARD LIGHTLY WITH THE FULL AUTHORITY AND POWER OF A LEADER. HIS COMMAND IS INSTINCTIVELY RECOGNISED AND OBEYED. HIS VITALITY ENGENDERS IN THOSE AROUND HIM A SENSE OF HOPE AND EXCITEMENT, WHILST HIS DARING MOVES FOSTER IN THEM AN INSPIRATION AND A RESPECT WHICH QUICKLY MAKES OF HIS WORD THE LAW.

AT THIS POINT THE WARRIOR'S POWER IS SUCH THAT IT ENABLES HIM TO DO WHATEVER HE SEES FIT, BUT IT IS ALSO IN THIS MOMENT THAT HE IS BROUGHT FACE TO FACE WITH THE CHALLENGES OF THE THIRD NATURAL ENEMY-POWER.

Unfortunately there is no other way in which to learn except through experience, and just as Toltecs have had to drink from the bitter cup of experience, so too will humanity have to learn that the word 'authority' does not mean lording it over others. Instead, it means to be an accomplished master of knowledge who accepts the huge responsibility of leadership as a duty worthy of his or her finest sense of honour. All true knowledge is founded upon the truths inherent within the interrelationship of life, but there are always those individuals, and even groups, who will take it upon themselves to defy universal law in their desire to become dictators.

Man's present mindset does not allow him to understand that we are all leaders and all followers. There are those ahead of us who set the pace, and there are those behind us who follow, but there are no individuals who define the course or lay down the law. It is only the *spirit of man* that holds out the light and truly leads; every individual being but a tiny fragment of that greater whole, termed the *Spirit.* Those individuals who are setting the pace in front will, relatively speaking, always be the leaders, but even they are but following their leaders who, in turn, are setting the pace for them.

This is an important point to understand when it comes to handling *power* as opposed to *personal power.* Average man longs for the freedom which *power* brings, and therefore he struggles on for ages in his mundane existence whilst dreaming of the day when he will have *power.* In this dreaming every individual has his own particular interpretation *of power,* but it doesn't matter whether for that individual *power* is financial power, political power, magical power, or simply physical power, for it always has

the connotation and hidden motive of wanting to be superior. Yet none of us are more important or less important than any *thing* else in the universe, let alone any *one* else.

Man is indeed a magical being of the universe, but so too is an ant, and even a rock. Just as the tiny ant is subject to the influence of man's knowledge, so too is man subject to that vast intelligence which is perceived as manifesting upon the physical plane collectively as an insect family. It is only man's limited vision which makes him compare himself with the rest of the world around him. In that comparison man sees himself as superior to the tiny ant, simply because he does not yet realise that just as that being called man manifests through one physical form, so there are other beings who manifest through a whole collection of physical forms, each tiny form appearing to be an individual. At this point an apprentice does well to remember the admonishment that *the world is not what it appears to be.*

Those warriors who follow the Path of Freedom know from experience that true freedom means the ability to stand free from everything and everyone. Yet ironically enough, it always appears that the reverse should be true. People assume that only by having power over others can they be free, and therefore they are for ever trying to dominate another person, another group, or even another race or country. A dictator, however, is never free, for in order to maintain his authority he must constantly keep his subjects in check and his adversaries at bay. Likewise, if you love someone for selfish gain, you are also never free, because you will become obsessed with keeping that person's love and with fighting off any threats to your relationship.

This same principle applies to warriors, for unless they become *detached* from the world around them, and from the *power* it is their destiny to wield, they can never be free. No thing and no being in this universe can be claimed as personal property, for there is but one life, one Spirit, manifesting through myriads of different forms. When we try to claim someone or something for ourselves, we are in effect separating ourselves and our claim from the rest of life. If two people are devoted to each other and choose to spend their lives together, then it is not because the one

is the property of the other, but as a result of mutual consent. Likewise, if a man has enormous wealth, then that wealth is in reality never his, since it is but the manifestation of his challenge in life, namely, to learn how to handle wealth.

Everything in this universe is the sole property of *life,* of the Spirit, and all of us are loaned that with which we have work in any one particular lifetime. This is true of everything in our lives, whether it be relationships, talent, physical, emotional and mental characteristics, wealth, or most important of all, *power.* Warriors who walk the Path of Freedom know that just like everything else in their lives, the *power* which they wield is in reality never theirs. *Power,* if we have it, is loaned to us merely so that we may learn how to handle it impeccably. Consequently, we may use our power in whatever way we see fit, but we do not have the right to abuse it by transgressing universal law.

This is not the point to digress into the vast subject of that law known as *cause and effect,* but it must at least be mentioned here very briefly. It is indeed true that we all have to *reap what we have sown,* but it should also be realised that this applies both to positive as well as to negative action; to both what is termed *right* and *wrong.* It is unfortunate that man has come to understand the law of cause and effect as *the law of retribution,* for this has caused considerable confusion and misconception concerning the concept of cause and effect. Retribution is, properly speaking, the *corrective* or *adjustment* factor inherent within the law of cause and effect and, as such, is only a small part of the total effect of this cosmic law.

By far the most important effect of the law of cause and effect, and the one that concerns us here, is the fact that under the impact of this law we learn that we are not victims, but magical beings of the universe, who have the ability to define our own development. The factor of adjustment is there merely to enable us to gauge our course. For example, if a ship runs into a rock under the water, the navigator would have to be very naive to view this as retribution for having been a bad boy. A far more intelligent and valuable approach would be to view it as meaning that his skills as a navigator need improvement. This is true of all

our so-called mistakes in life. When we make mistakes we do receive retribution, but this is not punishment as such; it is rather guidance towards adjustment or correction.

In dealing with *power*, the responsibility of handling it impeccably is far greater than the challenge of not having *power*, simply because once we do have *power* there is always the temptation to indulge in it out of self-pity. This is not a difficult concept to grasp intellectually, but in practice it is perhaps *the* most difficult to come to grips with, especially as people are for ever feeling either victimised or punished. The main reason for this is that, generally speaking, most people suffer from an inferiority complex, arising from feeling sinful or unworthy. Even when a person is acting in an exceedingly arrogant and aloof manner, it is usually only an attempt somehow to feel more worthy.

A person who feels inferior cannot be trusted to use *power* impeccably. Feeling victimised, such a person is naturally suspicious and defensive, and consequently is also quick to feel slighted or attacked in some way. Whenever we are attacked, the force of self-preservation surfaces quite spontaneously and, without even thinking about it, we automatically engage in some form of self-defence. This in itself is not wrong, but man needs to take a very careful look at his definition of attack and self-defence, not so much on a physical level, for this is mostly very obvious, but on the subtle levels of emotion and thought.

What most people regard as an attack is usually nothing more than having their own sense of inferiority reflected back at them but, feeling upset and slighted, such people will impulsively retaliate. Obviously in such an instance their retaliation is totally uncalled-for. Nevertheless the person who feels attacked in this manner will justify his or her actions in the name of self-defence. Not only is their retaliation in such a case illegitimate, it is most of the time also far in excess of what could be termed reasonable in the event of a genuine attack. Any person who is under attack will use whatever power is at their disposal in order to defend themselves but, fortunately for all concerned, average man has little more at his disposal than some kind of physical or verbal retaliation and, as a result, the damage done is never as severe as

in the case of the man who has true *power* at his command.

What precludes most people from having *power* at their command is that they do not yet have enough *personal power* with which to sustain themselves in the battle against *power*. Similarly, the only reason why any warrior will lose the battle against *power*, is that although he has saved enough *personal power* to have initiated the battle, he nevertheless does not have enough to help him overcome his feelings of inferiority and unworthiness. Such a warrior will gladly surrender to his enemy, thinking thereby that he will make of *power* his ally, and that together they will annihilate all opposition, and achieve freedom from victimisation.

Sadly this is so very, very far from the truth, for warriors who surrender to *power* are, in truth, wretched creatures who cannot accept their own innate value and worth. These warriors soon discover that for all of their power, there are always those whom they feel are still challenging them in some way, or whose power is even greater than their own. Consequently, they have to strive either to increase their own power, or else to annihilate their opposition. For such warriors, *power* is not an ally but, on the contrary, a most terrible liability. In their battle for supremacy, true freedom remains vague and elusive, and in time the warriors begin to lose all sense of balance and perspective as doubt and suspicion increase.

POWER IS A FORMIDABLE ENEMY, AND A MAN OR WOMAN MUST BE A VERY FINE WARRIOR INDEED TO OVERCOME IT. MANY A GOOD WARRIOR HAS LOST IN THE BATTLE AGAINST POWER, BUT TO LOSE THIS BATTLE IS ALSO TO LOSE ONE'S FREEDOM.

A WARRIOR WHO HAS LOST THE BATTLE AGAINST POWER NEVER LEARNS HOW TO WIELD HIS POWER IMPECCABLY, AND CONSEQUENTLY BECOMES AN IMPLACABLE DICTATOR WHO WILL LASH OUT WITH BRUTAL CRUELTY MERELY TO SATISFY A WHIM. FOR SUCH A MAN POWER IS NO LONGER AN ALLY, BUT A FORCEFUL MANIPULATOR THAT DESTROYS HIM LITTLE BY LITTLE, UNTIL FINALLY HE HAS LOST ALL SENSE OF HUMANNESS. HAVING LOST HIS SENSE OF HUMANNESS, THE MAN NOW RAPIDLY LOSES ALSO HIS SENSE OF JUSTICE, AND THEREFORE

CAN NO LONGER DISTINGUISH BETWEEN RIGHT AND WRONG. FROM THIS POINT ON POWER BEGINS TO ERASE THE MAN'S AWARENESS UNTIL ONLY A BITTERLT TWISTED CARICATURE REMAINS - A FOUL BURNT-OUT HUSK OF VILE CORRUPTION SPEWING FORTH THE DEADLY POISONS OF DOUBT AND SUSPICION.

Few people who long to have *power* ever pause to consider the incredible implications of the fact that *power,* once acquired, will never truly be theirs in the personal sense of the word. For many it is utterly incomprehensible that one should have to work so hard for something, merely to fight against it once it has been achieved. On the other hand, for those warriors who have understood this in their battle against *power,* it is a fact of life which is both unspeakably poignant and serenely beautiful.

To have *power* at one's command, and yet to stand free from it, is a concept which perhaps goes far beyond the scope of this book; but this chapter would not be complete without mentioning it here. The truly great warrior walks the Path of Freedom, keeping his or her *power* in check, and in so doing, rises above it to become harmless and humble, but nevertheless completely invincible in every respect. Such warriors can and do meet their fellow men in the midst of their folly and, through standing free from all, can embrace everyone and everything without fear and without expectation. Having *power* at their command, and detached from all whilst embracing all, warriors who tread the Path of Freedom can allow their *spirit to* flow free, to partake in all of life's many richnesses.

This is true *freedom* - that breathtakingly magnificent gift which the Eagle bestows upon all who tread the Warrior's Path impeccably. Warriors who have reached this point in their training step forward, without false modesty, to accept their just reward, for they know that they have worked hard for this moment, and honestly deserve their freedom. However, having received their reward, these warriors savour it but a moment, then pour it back into the world - as the only gift they have to offer in return for the awesome privilege of walking the Warrior's

Path. True warriors are not hoarders, for in their struggle to become warriors they have learned that life is, after all, not a punishment, but a most priceless gift. Therefore they cannot find it in themselves to turn their backs on life without in some way expressing their deep gratitude.

To conquer *power* and then to choose the Path of Freedom is very difficult in one sense and, paradoxically, very simple in another. The key lies in *humility,* a natural quality in every human being, but a potential which has to be brought forth and nurtured, just like any talent has to be uncovered and developed. True humility is not a sense of subservience, but a spontaneous act of the heart, born of the intelligent appreciation of the interrelationship of life.

ONLY BY LISTENING ATTENTIVELY TO EVERY COMMAND ISSUING FROM HIS HEART CAN THE WARRIOR HOPE TO GAIN THE ADVANTAGE OVER POWER. THERE IS NO OTHER WAY IN WHICH TO SURVIVE THE UNRELENTING ATTACKS STAGED BY POWER AGAINST THE WARRIOR STRIVING TO GAIN COMMAND OVER IT. THE WARRIOR MUST NEVER, NOT EVEN FOR ONE INSTANT, LOSE SIGHT OF THE FACT THAT POWER IS NOT THE SOLE PROPERTY OF ANY INDIVIDUAL TO BE USED FOR SELFISH GAIN - POWER MAY ONLY BE USED FOR THE BENEFIT OF ALL LIFE, SINCE THE INDIVIDUAL UNIT IS BUT A FRAGMENT OF THE GREATER WHOLE. IF THE WARRIOR HOLDS HIS INTENT UNWAVERINGLY UPON THIS KNOWLEDGE THROUGHOUT HIS BATTLE, THEN THERE COMES A MOMENT WHEN HE SLIPS INTO A SECOND STATE OF SERENITY AND, IN THAT NEW QUIETNESS OF LIFE, GRASPS THE PURPOSE OF THE EAGLE. IT IS THEN THAT THE WARRIOR'S COMMAND BECOMES THE COMMAND OF THE EAGLE, AND FROM THIS MOMENT ON THE WARRIOR IS FREE OF THE HORRENDOUS TEMPTATIONS POSED BY POWER. FINALLY THE BATTLE IS OVER, AND THE POWER WHICH THE WARRIOR HAS BEEN STRUGGLING TO CONTROL NOW QUIETLY SUBMITS TO HIS WILL. THIS IS THAT TRUE COMMAND OF POWER WHICH MAKES THE WARRIOR WHO WALKS THE PATH OF FREEDOM AN UTTERLY INVINCIBLE BEING.

Man generally has much to learn about listening to his heart. However, the tendency in the world today is to scoff at feeling, and this only takes man further away from listening to his heart. For ages the accent has been placed upon the development of the rational mind, and it is largely due to this that man has also forgotten the true meaning of humility. What man has come to accept as humility is in reality nothing more than a sense of subservience imposed upon the individual by the effects of social conditioning. As has already been pointed out, true humility is an act of the heart, and as such is a feeling, not a forced act based upon the sense of needing to be subservient. This is a point of vital importance, and it must be grasped in all of its implications if the warrior is going to survive the battle against *power*. As the teachings unfold we will find ourselves returning again and again to the concept of humility - each time to grasp a deeper and more profound implication, but for now let us confine ourselves only to the broader meaning of this concept.

In order to understand the concept of humility fully, it must be remembered that by the time the warrior has reached this point in his training he has already conquered both fear and sobriety. Having conquered his fear, and therefore having the necessary sobriety at his command with which to see his life for what it is, the warrior is now in a position to accept himself in the true sense of the word. Theoretically, the warrior should have been able to do this from the time he overcame his fear, but it must be remembered that in practice the teachings overlap one another. This is analogous to a child at school who is not expected to achieve one hundred percent in any one particular grade, but after mastering enough of the work in that specific grade, will be passed to the next. This is exactly what happens in life itself; because of the interdependence of life, we cannot progress beyond a certain level of expertise without first having acquired the skills gained at a higher level of experience. Therefore, although the warrior will have gone a long way towards accepting himself for what he is after conquering his fear, he can only accept himself unequivocally once he is facing *power* in battle.

The danger which *power* poses for the warrior lies in the fact that, in having *power,* the warrior is now in a position to be able to do whatever he desires. Thus the greatest temptation of all is to use *power* to mask the feeling of inferiority. Consequently, the real crux in the battle against *power* is the warrior's fight to overcome his feelings of inferiority and unworthiness.

The only way to overcome the sense of unworthiness is to acquire that deep and sincere humility in which there is no sense of judgement, in spite of all standing clearly revealed in the light of sobriety. In other words, the warrior must see himself honestly, as he truly is, without an attempt to mask his shortcomings, or to justify his actions, whether these are physical, emotional or mental. This is by far the hardest thing in the world to do, and it requires an act of supreme ruthlessness, for in the harsh light of sobriety we are always shocked at what we see.

None of us are angels, and to peer into the mirror of justice is inevitably to be overcome by a devastating sense of guilt. Yet, it is also only in this moment that we have the opportunity to acquire true humility, provided that we are capable of perceiving the interrelationship of all life. If, in that moment, the warrior can look at himself honestly, and without hating himself, accept the fact that he is indeed worthy of life, since he is still alive, then his sense of shame and guilt will become superseded by a very real sense of humility. It is not that the warrior in any way justifies his past, but rather he sees, in that moment of truth, that it is only because of his past that he has been able to succeed in becoming a warrior.

Shame will not erase even one iota of our guilt, and no amount of regret will turn back the clock, but to turn our backs upon our past, in horror, is to make the past futile and irrelevant. This is something true warriors can never do, for the simple reason that their respect for life is too great. For example, if we must kill in order to eat, then we must at least honour the spirit of the plant or animal that has given its life so that we may live. Likewise, if we can only learn the value of life by trampling upon those around us, then it is our duty to honour the spirits of those

who have suffered at our hands so that we may learn. Therefore to refuse to acknowledge the truth about our actions in the past is in reality to spurn the sacrifices of all those who have helped us on our way - an ungrateful act of cruelty, arising out of a shameful sense of self-importance.

People who see themselves as being spiritual are as misguided as those who see themselves as unworthy of life. To elevate oneself to a position of superiority is just as futile as to adopt a sense of inferiority so as to opt out of life in some way. To strive to be a dictator is as insane as to become a beggar, irrespective of whether we beg for money, for recognition, or for love. All such acts are based upon the fact that the people concerned cannot accept themselves for who and what they are. They do not acknowledge to themselves their true nature and purpose within life, but instead believe that they should rather be something else. In doing this they turn their back upon life and upon their true destiny. Such people never learn the meaning of humility, for they choose instead to indulge in self-importance, which has its roots firmly entrenched in self-pity.

The only way we can learn to accept ourselves is through seeing life in its true perspective, and acknowledging that in having been allowed to walk this earth we have also in effect taken it upon ourselves to hurt, to maim, and to kill, so that we may learn the value of life. This is the way in which *power* has set it up - a shockingly stark truth indeed, but one that also has inherent within it a heartrending beauty. The warrior who has discovered this truth, and who has seen it for himself, becomes filled with an overpowering sense of awe, for in that knowledge he grasps with every fibre of his being the very meaning and purpose of life.

Seeing clearly the interdependence, the interaction, and the interrelationship of all life, the warrior can now sense all the beings who have touched his life in some way. It is as if each and every one of those beings is reaching out to him to touch again the innermost core of his own being. Long-forgotten memories of those who gave their lives so that he may live, and of those who suffered at his hands whilst he fumbled with learning, are

stirred into existence once more. Yet, in the full knowledge of the interrelationship of life, there never is any sense of criticism or judgement - only a profound understanding of the fact that all forms of life must walk this same path. In acknowledging this the warrior knows beyond all doubt that there can be no blame where due recognition has been awarded, and for the first time in his life, he experiences true peace.

In that moment of peace and harmony, the warrior sees with utter clarity just how very much he has been given. It is a supremely poignant moment - a moment which is so heartrendingly beautiful that no warrior is ever the same again after this experience. In view of the incredible gift bestowed upon him through having been allowed to participate in life, what does the warrior have that he can possibly give in return for such an unspeakable gift - such a high honour? All the money in the world cannot compensate for it. Not even the best service can ever warrant such an honour. So what then can the warrior give in return?

It is then that the warrior realises he has no alternative but to drop his hands to his sides, and to step back, lowering his head in true humility. Standing with empty hands and lowered head, the warrior is overcome by the poverty of his human resources. Yet, how can he in all honesty turn his back upon this moment without first having in some way expressed his gratitude? For the warrior to walk away at this point, without giving at least a token of his appreciation, would render the whole concept of walking a path with a heart completely meaningless.

Having nothing else that he can possibly give, and knowing that nothing less is called for, the warrior gladly gives the only thing he can - his heart, and in this, he gives also his freedom. Opening his heart wide, the warrior pours out upon the world every bit of feeling, warmth and love that he possesses. He holds back nothing, for he knows that not even all of what is in his heart can ever be enough to settle the debt. Nor does the warrior care about the possible consequences of throwing open his heart, for what can be taken from him that he has not already been given in such great abundance?

However, in giving his heart to the world the warrior knows that he has also willingly sacrificed his freedom for ever. In the context of his humanness the warrior will always remain a free being - free from being hooked to his fellow men, free from social conditioning, and free in being able to think and feel and act according to his own chosen frame of reference. But, in the context of his warriorship, the warrior is now bound for all time to all of life. At the very moment that he could have accepted his full freedom the warrior chooses instead to use it on behalf of all of life. Never again will he be able to separate himself from his fellow creatures, for the simple reason that he no longer desires to do so. Instead the warrior has chosen to cast his lot with theirs. And so, time and time again, lifetime after lifetime, he takes his place amongst his fellow men, not only to meet them in the midst of their folly, but also to stand amongst them as a pillar of strength and comfort, as a leader and a friend.

Such is the true nature of humility; that state of awareness which is the very essence of warriorship, and the true meaning of being Atl'aman*. But it must be stressed that it is impossible to reach this state unless there is a full acceptance of oneself. When a man or a woman continually wallows in self-importance or self-pity, in feelings of superiority or of inferiority, in a sense of being spiritual or in a sense of being unworthy, there can be no recognition of the priceless gift of life, or of the privilege of being able to walk a path with a heart. Therefore, for the true warrior, the state of humility is not a sign of status which he wears like a badge, but rather an expression of his innermost feelings, born from the knowledge that he is neither greater nor lesser than anything or anyone else in the universe.

At the end of the day there is in truth very little difference between humility and true love, the two being but different expressions of the one force.

HUMILITY IS A PASSIVE ACCEPTANCE OF THE PROCESS OF LIFE;
LOVE IS AN ACTIVE PARTICIPATION IN THAT PROCESS.

** The ancient accolade given to Warriors of the Spirit.*

We can equally well rephrase this aphorism by saying that humility is the ability to accept oneself for who and what one truly is, whereas love is the gift the warrior gives in return for all that he has been given.

Humility and love are both so simple, but also so very profound. Neither are at all easy to attain if one doesn't yet know how to love oneself. Furthermore, both these words are perhaps also the most badly-understood words in any language, and have therefore become horrendously twisted. Yet neither humility nor love can be avoided for ever, simply because they are both inherent within the destiny of all human beings. Sooner or later every man and woman has to walk the path with a heart, and in so doing, comes to stand before the legendary Holy Graal. Looking upon that object of unspeakable beauty is in itself a truly humbling experience. In that moment of sheer magic, the person finally understands that this bright and radiant receptacle is not a myth, but is in reality the luminous cocoon of man, in the shining depths of which is reflected the true meaning and purpose of love.

Therefore if a warrior is defeated in his battle against *power* it is only because he did not achieve that humility to enable him to see the interrelationship of life. As a result of this, he cannot accept himself for what he truly is, simply because he has never known how to love himself.

One final point should be touched upon here, for without at least mentioning it, this section would not be complete. The quarter assigned to *power* is the South - the place of warmth. The South is described as being the gateway to the nagal's world, and in this respect it should be realised that the principal duty and purpose of any nagal is to lead beings to freedom. From what has been stated so far concerning the four natural enemies, but most especially *power*, it should not be difficult for the reader to understand why the South should be termed the gateway to the nagal's world. In the final analysis all true warriors walk the Path of Freedom, simply because for them this is the only path with a heart. Therefore it is not so strange that the gateway to the nagal's world should be warmth.

We come now to the last of the four natural enemies; namely *old age,* situated as it should be, in the West - the place of *death.* Although average men or women rarely have to contend with either sobriety or *power,* old age, like fear, is unavoidable, since both are an integral part of life. However, old age for the warrior is not at all the same experience as it is for the average man, and yet in a way it is also very similar.

HAVING BESTED HIS FEAR, HAVING CONTROL OVER SOBRIETY, AND BEING ABLE TO KEEP HIS POWER IN CHECK, THE WARRIOR FINALLY COMES TO THAT CROSSROAD KNOWN AS THE FOURTH NATURAL ENEMY - OLD AGE. IT DEPENDS VERY MUCH UPON EACH INDIVIDUAL'S LEVEL OF PERSONAL POWER AS TO WHEN THEY WILL BE CONFRONTED BY THIS ENEMY. FOR SOME IT COMES ONLY TOWARDS THE END OF THEIR LIVES, BECAUSE IT HAS TAKEN THEM THIS LONG TO VANQUISH THE OTHER THREE ENEMIES; BUT FOR THOSE WHO HAVE BEEN ABLE TO CONQUER THE FIRST THREE ENEMIES FAIRLY QUICKLY, IT CAN COME AT A RELATIVELY YOUNG AGE.

The aphorism above describes old age most graphically, and also clearly points out the fact that even the Warrior's Path leads nowhere. In the end, incredible and exciting as the warrior's journey is, he or she too must face the inevitable end of all mortals. In the past there have been a great many Toltecs who, in their ignorance of the true nature of life, have tried to find ways in which to defeat old age. Today there are several such ways known to Toltecs, but although these techniques work superbly and do give the practitioners relative immortality, they do not lead to freedom. As unbelievable as it may sound, there are Toltecs still walking the earth today who are more than ten thousand years old. Yet these men and women are miserable

creatures - abominations of nature, who are caught in a trap of their own making and from which they dare not escape. Although these people can now see their foolishness at having chosen immortality at whatever cost, they cannot end their precarious and miserable existences, for the simple reason that they fear the consequences of having removed themselves from the mainstream of life. The consequences of this are dire indeed, and truly horrendous, but for the purposes of this book we do not have to consider these.

The warrior who walks the Path of Freedom understands the true purpose of life, and therefore will do nothing which will in any way make him deviate from his destiny. In fact, why should he, when his destiny, once understood, is always so much bigger, better and more beautiful than anything he could have imagined in the first place? This same principle applies also to old age and to death, and it is for this reason that the warrior who walks the Path of Freedom will not in any way interfere with the natural aging process, nor find any benefit in striving for immortality.

However, it is in this acceptance of destiny that the trap of old age exists. In order to understand this it must be realised that it is never the goal that is important; only the journey - as incomprehensible as this may be for the average man. Any goal, once achieved, soon gives rise to laziness and a sense of infallibility, which rapidly engenders that disastrous frame of mind which can best be termed *being over-confident.* In general, the average man is for ever chasing after impossible goals which he can never truly reach. Therefore he also never really experiences the proverbial crossroad marking old age, but merely old age in the accepted sense of the word.

OLD AGE IS A CROSSROAD IN THE SENSE THAT IT IS THE POINT AT WHICH TWO FORCES CROSS AT RIGHT ANGLES. THE ONE FORCE IS THE UNYIELDING TEMPTATION TO REST; THE OTHER IS THE DETERMINATION TO GO ON.

IF THE WARRIOR SURRENDERS TO THE TEMPTATION TO REST, THE AGING PROCESS OF THE BODY PULLS THE PLUG ON HIS

PERSONAL POWER, AND BEFORE LONG HE WILL HAVE BECOME JUST AS FEEBLE AS ANY AVERAGE MAN IN HIS OLD AGE.

IF, ON THE OTHER HAND, THE WARRIOR FIGHTS OFF THE TEMPTATION TO REST, HE PERFORMS YET ANOTHER MIRACLE, AND SO BRINGS ABOUT A NINETY DEGREE SHIFT IN HIS AWARENESS WHICH ENABLES HIM TO ENTER INTO THAT PECULIAR STATE TERMED THE DEFINITIVE JOURNEY OF A WARRIOR.

The warrior, as opposed to the average man, is one who has faithfully followed his heart in pursuit of true knowledge and *power*, but, having acquired this, he has also in effect reached the end of his journey. For such a warrior there is now nothing left to do except to live out the rest of his life in what can rightfully be called *retirement.* It is this retirement that is for the warrior such a terrible temptation, simply because he has lived by challenge for so long, and always *on the very edge of life,* that, as a human being, he would dearly love just to sit back and enjoy his victory

It is in this respect that old age is much the same for the warrior as for average man. If a life has been well lived, it is a natural trait of all human beings to want to savour in full all of their accomplishments. Although there is essentially nothing wrong with this, it is nevertheless a luxury which the warrior cannot allow himself. If he does, he is defeated in the very moment of his triumph, and old age strips him of everything he has fought for. Sitting back to enjoy his well-earned retirement, and the fruits of his many years on the battlefield, the warrior, without even realising it, starts to become lazy and sloppy. No longer fully alert, one thing leads to another until finally, but too late, the warrior discovers that he has become just a feeble old man with nothing left of his former glory.

It depends very much upon the warrior as to when he will encounter the enemy old age. Obviously, average man never encounters old age until near the end of his life. This in general is also the case for most warriors, simply because it is indeed the struggle of a lifetime to become an impeccable warrior.

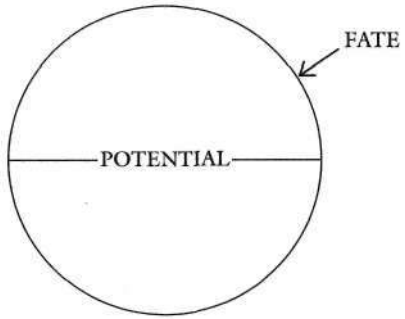
However, it will be remembered from *Return of the Warriors* that not all warriors have had the same amount of training or experience, and this can make quite a big difference as to when old age is encountered. Those warriors who are further along the path than most will be challenged by the first three enemies at a relatively young age, but having had the necessary experience from the past, they will fight their way through these battles rather more quickly than usual. As a result, these warriors will encounter old age fairly early on in life. This does not imply that the warrior's life is thereby shortened in any way, but simply that he encounters the effects of old age sooner than is normally the case.

In the final analysis, regardless of when any warrior encounters old age, it remains a lethal enemy, and it has to be dealt with in the same impeccable manner as the first three. The rule for handling old age is much the same as for handling fear, in that the warrior must flow with old age but never yield to it. In doing this, the warrior brings into effect a weird phenomenon. Although the natural aging process of the physical body is not interfered with through this phenomenon, the vitality of the warrior slows the process down to such an extent that the warrior will often portray an apparent agelessness. However, it is not the outer effects of this phenomenon that are important, but rather the phenomenon itself, and its psychological effects upon the warrior. The phenomenon is termed the *ninety degree shift*, and its psychological effects are termed the *definitive journey.* Both these terms need some careful consideration so as to reveal their deeper implications.

The *ninety degree shift* is not at all easy to render comprehensible in terms of words, so we will have to resort to the use of an analogy. Consider the life of man as a fine of predetermined length. This line starts at birth and ends at death. Now see this line as being the diameter of a circle. The circumference of the circle describes the fate* of man. (Figure 3)

** By contrast to destiny, fate is the technical term used for that portion of destiny which is to be unfolded within any one particular lifetime.*

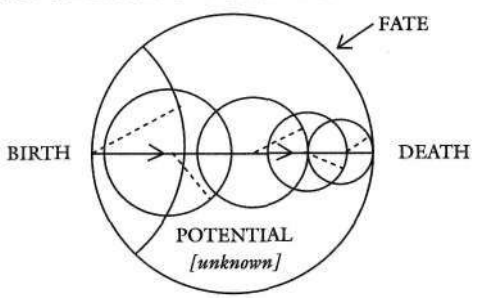
FIGURE 3 THE CIRCLE OF BEINGNESS



Contained within this circle is everything the man needs, and therefore will encounter in a particular lifetime. This circle is, in fact, the man's full potential in an incarnation; unknown at birth, but gradually explored, tapped and sequentially unfolded during the course of life. It is technically termed the circle of beingness.

The diameter of the circle naturally meets the circle both at birth and at death - meaning that at the moment of birth, as at the moment of death, the man is fully in touch with his fate. It is, however, the rare man indeed who truly 'touches sides' with the full scope of his fate throughout life. In order to understand how this works, think of the man as moving forward along the line day by day. This would of course constitute tiny movements relative to the length of the line (Figure 4) .

FIGURE 4 THE FULFILMENT OF POTENTIAL



Now, in moving forward, the man *searches* his potential by directing his attention outwards from the line. Searching his potential, or reaching out, the man is tapping those energy fields within his luminous cocoon which correspond with the unknown. How far the man ventures into the unknown depends upon the individual, but in the case of average man this is never too far away from the line, simply because this line is in fact the basis of his social conditioning. Nonetheless, the point reached within the unknown will trace a line originating from the centre of his social conditioning upon the diameter of the circle and, therefore, will form the radius of a smaller circle, also centred upon this diameter.

This small circle constitutes man's view of the world, and is the sum total of his knowledge at that particular time. During the course of life man is constantly adjusting his view of the world and, consequently, he describes circles of varying sizes depending upon the radii; that is, the extent of his excursions into the unknown. In practice we find a truly amazing thing occurring in the life of the average man, for although we would expect these circles to be fairly small to begin with and then to grow bigger, the reverse tends to happen. This is because a child is not so frightened of wandering off into the unknown, and is therefore often 'touching sides' with his or her full potential. However, as social conditioning begins to take effect, the child adheres more and more to the limitations of the diameter of the circle of beingness. As a result the circles described on this diameter on the whole become smaller and smaller.

It is therefore not difficult to see that average man never really lives out his full potential, and it is for this reason that the technique of recapitulation is so vitally important. Through recapitulation the warrior is able to fill in all the missing gaps and explore potential missed in the past. By the time he has reached the end of his life, the warrior has, in effect, covered the full scope of the circle of his beingness or, in other words, the full scope of his fate.

Now realise that all this takes place within the arena of life upon the physical plane and, as such, can be viewed as

transpiring upon the *horizontal axis.* However, once the warrior is confronted by old age, he quite spontaneously brings about the truly astonishing phenomenon termed the *ninety degree shift.* In fighting off the effects of old age that are pulling him towards death, or 'the end of the line', the warrior has no other recourse but to pull back the other way. In other words, the warrior, quite involuntarily, starts to review or recapitulate once again his entire life, but this time from a totally different angle.

In order to grasp this it is important to understand that, up until this moment, the warrior's concern with the unknown has had to be from the angle of life upon the physical plane; that is, the horizontal plane. This cannot be otherwise, simply because the warrior is a practical being, walking a practical path. However, having covered the full scope of the circle of his beingness upon the horizontal plane, the warrior now starts to review the circle along its *vertical axis.*

Whereas the warrior has been living his life from the angle of the *dreamed* or *tonal,* he now enters that level of awareness where he reviews his life from the angle of his true inner self - the *dreamer.* Thus the warrior has achieved a ninety degree shift in his awareness, from the horizontal to the vertical, and through this has turned the circle of his beingness into a sphere. What this means is that the warrior now knows himself to be his dreamer, or in other words, he has achieved *at-one-ment* with his true self.

The psychological effect of this shift is what is known as the *definitive journey of the warrior.* This second and new journey is nothing more than the full recapitulation of his entire life from the angle of his new awareness. We will not at this point venture into a description of this journey, for it goes beyond the scope of this book, but let it suffice for now to say that upon this journey the warrior begins to take an *active* role in the shaping of his destiny. In other words, the warrior can now begin to define for himself the details of his destiny. The implications of this are vast, since destiny spans all past and future incarnations, including the present one.

It is vital to bear in mind that the information that has been imparted here is an analogy of the real process. Thus there is no

circle, or diameter, or radii, or any such thing - it is all only a metaphor for a process which is utterly real, but which nevertheless exceeds the scope of words by a long, long way.

THE NINETY DEGREE SHIFT DOES NOT CANCEL THE EFFECTS OF OLD AGE UPON THE PHYSICAL BODY, BUT IT DOES ENABLE WARRIORS TO RETAIN CONTROL OF ALL THEIR FACULTIES, THEIR KNOWLEDGE, SOBRIETY, AND POWER, RIGHT UP TO AND EVEN BEYOND THE MOMENT OF PHYSICAL DEATH. THIS IS EVERY WARRIOR'S REWARD FOR HAVING BEEN WILLING TO FIGHT IMPECCABLY RIGHT UP UNTIL THE FINAL BREATH.

As can be seen from the aphorism above, the ninety degree shift does not in any way interfere with the natural aging process but, instead, it enables the warrior to achieve a marvellous miracle. Since the effect of this shift is so vitalising, it does in fact slow down the effects of the aging process upon the physical body. However, the shift will not add years to the warrior's life; it simply helps him to fight off the debilitating effects of a physical body which otherwise would have become steadily weaker with age. This, in turn, enables the warrior to keep his mind, emotions and physical body strong, fit and healthy; something which is of course vital for any warrior.

ONLY AFTER THE WARRIOR HAS BROUGHT ABOUT THE NINETY DEGREE SHIFT CAN HE IN ALL HONESTY ACCEPT THE TITLE OF TOLTEC. THUS THE CAREER OF TRUE-BLOODED TOLTECS IS SHORT BY ANY STANDARD, AND YET IT IS TIME ENOUGH IN WHICH TO REJOICE IN THEIR FULL POWER. IN HAVING CHOSEN TO WALK THE PATH OF FREEDOM WARRIORS KNOW THAT THEY CANNOT DEFEAT OLD AGE, BUT ONLY FIGHT IT OFF IMPECCABLY UNTIL DEATH TAPS THEM.

Inherent within this aphorism is the true definition of a Toltec. From this definition it is clear that the term 'Toltec' can by rights apply only to those warriors who have chosen the Path of Total Freedom. The Path of Total Freedom does not allow

warriors to use their *power* for selfish gain. Being fully at-one with their dreamers, after having brought about the ninety degree shift, warriors can only use their *power* for the good of the whole, since the dreamers of mankind are all by nature completely *group-conscious.*

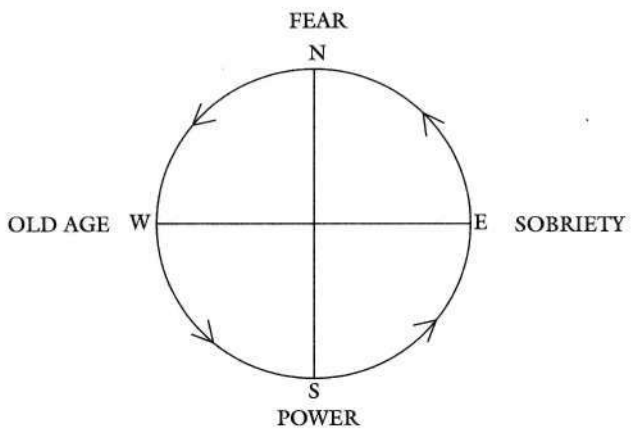
The truth which emerges here, is that to be a real *man or woman of knowledge,* warriors must have fought and defeated all four natural enemies - only then can they rightfully claim the tide of'Toltec'. In other words, the warrior can and does *live his life like a Toltec,* and even though he may speak of himself as being a Toltec, he is nonetheless never so vain as to forget that what he is really inferring is that he is *heir* to the Toltec tradition. The humility of the warrior is such that he does not try to claim the title of Toltec for himself until he knows within his heart of hearts that he has lived his entire life impeccably - only then is he willing to accept the highest honour of all. In this respect it should be realised that the accolade of 'Toltec' is not something which is, or can, be conferred; instead it is an inner *knowing* which is never worn as an epaulette or badge. All true Toltecs *know,* and for them it is enough that they alone should know, for herein lies their real honour.

Also inherent within the title of 'Toltec' is the poignant truth concerning the warrior's battle against old age. In choosing the Path of Total Freedom, the warrior has also relinquished the will to delay the aging process, and for that matter, death. As a result, the warrior knows that he is fighting a losing battle, and yet the impeccability of his *spirit* is such that he does not despair, nor does he resent the fact that he will never defeat this, his final enemy. Instead the warrior gives this battle his all, and *allows his spirit to flow free* and clear to rejoice in the wonder of the definitive journey. As incomprehensible as this may be from the angle of average man's normal awareness, the warrior who is fighting the battle against old age is in effect going to his death singing!

Even though the career of the true-blooded Toltec is in fact very short, yet it is also always more than enough. Once the warrior knows himself to be at-one with his true inner self, time

becomes of no consequence. In that knowledge the warrior sees clearly the way ahead and, in having lived a life which is full and rich and impeccable, what does it matter when he dies? Nevertheless, in spite of this, the warrior is not someone who goes to his death willingly, for his love of life and his respect for it is far too great. After all, this is exactly why the warrior accepts the challenge posed by the enemy old age, and ends up fighting a losing battle. Yet, by the same token, death is but the gateway back into the mainstream of life - a life filled with so many adventures, so many as yet undiscovered treasures of the *spirit.* Why then should the Toltec warrior not sing and rejoice? It is true that he is fighting a battle he cannot win, but for the warrior it is not the winning or losing that matters - instead it is the joy of knowing he is fighting an impeccable battle.

FIGURE 5 THE FOUR NATURAL ENEMIES



CHAPTER FOUR

HAVING TO BELIEVE

A WARRIOR HAS TO BELIEVE, FOR BELIEF IS AN ESSENTIAL PART OF HIS BEING.

The previous chapter necessarily by-passed several steps within the teaching sequence, so as to enable the reader to gain a better perspective of the end goal. Now it will be easier to see how the various concepts interact with each other, and therefore also why it is so important for the warrior to be wide awake, and not to think in terms of separativeness. Every concept, aphorism and technique is a tool, and apprentices are not asked to learn to use a tool if they are not meant to make use of it. As any mechanic knows, it is not possible to service a car with only a screwdriver; in order to service a car properly, the mechanic needs to use several different tools. Likewise, it is not possible for a housewife to cook a good meal using only a teaspoon; to cook a good meal requires the use of many different kitchen utensils, including a stove. This is exactly the same with the Toltec teachings - all the tools given are required in order to succeed on the Warrior's Path.

Having come this far, it is now necessary for us to retrace our steps and resume learning at the point where we overshot the mark in order to gain the needed perspective. We will therefore now return to the four attributes of warriorship.

An underlying concept running through all of the teachings, including the four attributes of warriorship, as well as the four natural enemies, is the concept that is termed *having to believe.* A warrior has to believe, for belief is an essential part of his being. It is simply not possible to achieve success as a warrior without believing in oneself.

Life for the average man is what it is because men and women have never come to realise that their thoughts and feelings are actions in their own right. Through the interaction of life all our actions have an effect not only upon our own lives, but also upon the world around us. The classic example of this is one with which most people are familiar; namely, the *ripple effect.* Let us therefore briefly sketch a typical scenario which can take place as a result of the ripple effect.

A man named Arthur has a confrontation at work with a colleague who, for some reason or other, is being extremely short-tempered and aggressive. Shortly afterwards, Arthur's wife pops into the office to ask him about something. Still furious at the way his colleague has treated him, Arthur accuses his wife of being a darned nuisance. Feeling very upset by her husband's reaction, Arthur's wife returns to her car. Whilst reversing out of the parking bay, in a state and not concentrating, she bumps into another car. Needless to say, the accident upsets Arthur's wife even more, and when she arrives home, she shouts at her son for not having tidied his room. Now, in his turn frustrated and angry with his mother, the boy kicks the household dog. Insecure because of what is happening in the house, the dog snaps at the cat as it walks past. The cat retaliates by attacking the dog, and a vicious fight ensues, which ends up with the cat having to be hospitalised.

In a subtle but nonetheless exceedingly powerful way, our thoughts and feelings have exactly the same effect upon our lives as our physical actions. In fact, although our thoughts and feelings are invisible, they more often than not tend to have an even greater impact. People dogmatically adhere to the belief that because their thoughts and feelings are concealed, they have no effect, but this is simply not true. Take the typical example of looking intently at a person on the other side of a room filled with people. The person you are staring at will, within seconds, turn his head to look straight into your eyes. Furthermore, if you have been entertaining embarrassing thoughts about that man, the chances are that you will blush when he returns your stare.

In this example you can of course always convince yourself that the man had not really been aware of your thoughts.

Perhaps you will even be right to the extent that his rational mind might not have registered what you were thinking, but the fact that he did not first have to search the room with his eyes, and simply looked straight at you, is proof enough that at some level that man was fully aware of you and your thoughts.

Looking now at a more practical example, let us consider a young salesman named John. John has been taught that strong positive action and body language are infinitely more successful than a weak apologetic approach. This is excellent advice, provided that John understands this from the angle of not-doing. John must also realise that his manner, whether natural, or acquired, as in not-doing, must co-incide with what he believes. It will therefore not help John to be very positive in his manner whilst dealing with clients, when deep in his heart he either hates his job or feels like a failure. The point here is that if John does hate his job or does believe himself to be an unredeemable failure, then not even a hundred years of practising not-doing is going to change anything. The chances are that at some level John's clients will become aware of his negative feelings, and this of course will have an adverse effect upon John's performance as a salesman. Furthermore, even if John's clients are not affected by his negativity, then these negative feelings in themselves will still hopelessly undermine all his attempts at not-doing.

A very important consideration is that the effects of John's thoughts and feelings do not cease the moment he stops work. If John goes home after work and worries about the fact that he is not selling well, or dwells upon his feelings of inadequacy, or the fact that he hates his job, then he is doomed to failure. By continuously indulging in these negative thoughts and feelings John is setting his *intent* on not being a salesman. This is true even if John is not aware of what he is doing. Therefore all his positive thinking and bravado at work will amount to nothing for as long as he continues to believe in his inadequacy as a salesman.

In this example we can see the effects of our thoughts and feelings, and that if we wish to succeed in an endeavour of any kind, including the technique of not-doing, then not only must

we be in control of our physical actions, but we must also be fully conscious of our thoughts and feelings. All successful businesspeople have through experience come to realise that business propositions tend to fail, not so much because the people concerned have made the wrong decision, but rather because they failed to make any decision at all. In all such cases the people concerned invariably failed to take action as a result of doubting themselves.

Lack of action is in itself not wrong, provided that it is a conscious *choice,* and not an involuntary reaction to doubt. For example, if a man chooses not to adopt a particular course of action because he knows it is better to hold back, then for him this is a wise choice. However, if the man refrains from taking action because he doubts his ability to succeed, then he has already admitted to defeat. Not believing in his abilities, the man will more likely than not fail, even if he forces himself into trying.

The way we feel about ourselves, and the extent to which we believe in our abilities, forms our view of the world. This view, which we cast upon the world, obviously determines how we will experience, and therefore perceive, the world. Consequently, the world is what we perceive it to be, and life is what we understand it to be. However, all perception is based upon *choice,* regardless of whether this choice is conscious or unconscious. Therefore, if a man finds himself in a situation which appears to him to be hopeless, then it is because he has chosen, consciously or unconsciously, to see it as hopeless. Another man, in exactly the same situation, might choose instead to see it as a wonderful opportunity. The first man will find no solution to his problem. The second man might not necessarily find a solution, but because he views the problem as an opportunity, he will at the very least learn a great deal from that situation.

We make our choices according to our view of the world and, as we have already seen, the world is what we perceive it to be. As long as man believed it was not possible to fly a machine that was heavier than air, it was totally impossible, but once the Wright brothers had *chosen to believe* that it was possible, it became possible.

THE WORLD IS WHAT YOU HAVE CHOSEN TO BELIEVE IT IS. LIKEWISE YOU ARE WHATEVER TOU HAVE CHOSEN TO BELIEVE TOUARE.

This is one of the hardest tenets for any apprentice to grasp. Although anyone can understand it intellectually, to believe it in practice always proves to be incredibly difficult. Yet this does not need to be so, provided we realise that everything in our lives is the result of our having chosen it. Therefore the import of this tenet is that we can choose to change anything we wish to change, including the way we feel and think about ourselves.

In spite of man's insistence upon bigotry, there are no victims in this world. It might be my fate in this lifetime not to have a great deal of money, but this does not mean that I have to live a life of destitute poverty. If I do, it is because I have chosen to do so. Likewise, if it is my fate to have been born a cripple, it does not mean that my life must necessarily be a failure. Many a cripple has lived a full and rich life. Furthermore, if one studies the lives of such cripples carefully, one invariably sees that their lives turned out the way they did precisely *because* of their handicap. In this respect, perhaps one of the most famous examples is that of Helen Keller, who, in spite of being blind, deaf and dumb, not only became an outstanding scholar, with a university degree, but also a most influential lecturer and social worker.

In the case of Helen Keller, we also see the effects which our view of the world has not only upon ourselves, but also upon those around us. Had Helen's parents given up on her, and had her teacher, Anne Sullivan, not believed in her, Helen would not even have been given the opportunity to try. The full story of Helen Keller embraces concepts which go far beyond the scope of this book, but it has been included here simply because it is perhaps one of the most poignant tales illustrating the interrelationship of life.

At the end of the day we discover that we cannot isolate our beliefs from our thoughts and our feelings. Our perception of the world is based upon our beliefs, and these in turn are

determined by what we think and feel. In this respect we quite literally fashion the world in which we live, simply because we control both our thoughts and our feelings. Although social conditioning, and man's reluctance to accept responsibility for his life, encourage people to believe that they are victims of their birth, environment and circumstances, examples of people like Helen Keller cannot be ignored or denied.

WE ARE ALL THE PRODUCT OF OUR THOUGHTS AND OUR FEELINGS, AND THE CIRCUMSTANCES IN WHICH DESTINY UNFOLDS ARISE BECAUSE WE HAVE CALLED THEM FORTH ACCORDING TO OUR VIEW OF THE WORLD.

If we and our circumstances are the product of the thoughts and feelings we ourselves have chosen, then if we do not like what we are, and if we wish our lives to be different, then obviously we must choose to change the way in which we think and feel. By changing our thoughts and feelings, we in turn change our view of the world, and this is absolutely necessary if we are to become warriors. Whilst our view of the world remains inflexible, the assemblage point likewise remains firmly fixed, and the necessary sobriety is not possible.

The truly impeccable warrior has no view of the world. Being a totally *fluid* being, the warrior chooses any view of the world according to the needs of the moment. However, before this state of awareness can be achieved, apprentices must at least be able to change their view of the world sufficiently, in order to achieve that clarity of vision which will enable them to understand what it means to be fluid. Needless to say, if a man is happy with what he is, and if he likes his life the way it is, then there will be for him no reason or motivation to change anything. Such a man though, would also not bother to seek out the Warrior's Path.

Nevertheless, even the most dedicated and sincere apprentices to the Warrior's Path will often struggle terribly to change the way they think and feel about themselves and their lives. Such a struggle invariably comes about when the

apprentices do not acknowledge the need to change their view of the world. In the beginning, the majority of apprentices make the mistake of assuming that they can become warriors within the context of their own view of the world. This is utterly impossible. In Volume One it is stated that in order to become a warrior, a total *transformation* is required. Such a transformation means that we must first transmute our view of the world, and the only way to do this is to *want to* change, to *choose* to change. Once we have succeeded in transmuting our view of the world, even if only slightly, it becomes progressively easier to keep the transmutation process going.

If an apprentice to the Warrior's Path fails already in the beginning stages of his training, and this does happen, it is because he has failed to acknowledge the need to change, and has instead in one way or another, chosen to maintain his view of the world. Any apprentice who approaches the Warrior's Path with the sure knowledge that he has no option other than to fight for total transformation will succeed, but any apprentice who approaches the Warrior's Path on his own terms, is doomed to failure. We cannot impose conditions upon the Spirit; we either follow unconditionally as an act of survival, or we stay where we are.

One of the most important things all apprentices have to do once they have acknowledged the need to become warriors, is to believe that they are no longer the people they used to be, and therefore can also no longer resort to their old behaviour patterns. Above all, they must believe that their old view of the world is no longer valid, and that, because of this, *the world is not what it appears to be.* This is the *not-doing* of a warrior, or stalking oneself. To behave and to feel about oneself as one has always done is one's *doing,* and it is our doing which maintains our view of the world. Only through not-doing can apprentices escape from the limitations of their view of the world.

The elementary teachings on the technique of not-doing have already been covered in Volume One, but we now need to add some more detail to this vital concept, in order to grasp the

deeper implications of the technique of *having to believe*, since these two techniques complement each other. To do this we will return to the example of the young salesman, John.

In considering John, we should realise that if John really enjoys sales, then he will automatically be positive in his feelings, as well as in his actions. The fact that he has to be motivated into acting positively can mean one of two things; firstly, that he does not actually enjoy selling; or secondly, that he would like to be a salesman, but lacks the necessary confidence in his abilities. Therefore, the first thing John has to do is to ascertain if sales is really a path with a heart for him. If John is convinced that he wants to be the number one salesman, then he will also be prepared to do whatever it takes to rise to the top.

Should John come to the conclusion that he hates selling and would rather be doing something else, then sales is not a path with a heart for him. If he does not have his heart in sales John will never be able to direct his *intent* into selling. If, for some reason, he feels forced to stay in that job, then the best John will ever be able to do is to use every scrap of his *personal power* just in order to cope well enough to retain his job. Should this be the case, then in time John will not only exhaust himself, but he will also come to hate his job. Drained and miserable, the wretched young man will feel trapped and frightened.

If, on the contrary, John decides that sales is his heart's desire, then even if he feels totally inadequate and incapable of selling, he must stick with and master it.

NO WARRIOR RUNS AWAY FROM HIS CHALLENGES, BUT, CONVERSELY, A WARRIOR ALSO CHOOSES HIS BATTLES. IT IS SENSELESS TO FIGHT A BATTLE IN WHICH THERE ARE NO DESIRED STAKES.

This is an important point, since so often people will either stick with a job because they fear to leave it, or else they run away from a job which they would dearly love, simply because they feel inadequate. This is true not only of careers, but also of everything else in our lives, whether it be relationships, talents,

or even, for that matter, the Warrior's Path. Generally speaking, people do not live like warriors, not necessarily because they do not want to, but because they do not believe that they are capable of doing so.

WE ARE WHATEVER WE BELIEVE OURSELVES TO BE.

In this respect it is important to know that our *intent* will activate and empower whatever it is we are focusing upon. If we place our attention on failure, we *intend* failure; but if we concentrate upon success, then we likewise *intend* success. This sounds so simple that the natural reaction is to think that it cannot possibly be so easy and so simple. But by thinking this, we are already *intending* that it should be more difficult and complicated. The warrior, on the other hand, knowing that the secret of being successful lies in saving as much *personal power* as is possible, always aims for *simplicity*, since complications are an unnecessary drain on *personal power*.

A WARRIOR CUTS OUT ALL UNNECESSARY ACTS; IN THIS WAY HE SAVES HIS PERSONAL POWER.

To assume that something must be difficult in order to be worthy of consideration is to be prejudiced, and prejudice, for or against, is an unnecessary act. The warrior, knowing that nothing in the world is what it appears to be, does not make the mistake of assuming that if something looks simple it cannot be true, or for that matter, that it really will be so simple in practice. To say that we *intend* success or failure may appear to be very simplistic, but there is nothing simple about the way in which the human mind works. Likewise, *intent* itself appears to be simple, and in a way it is, but the great many ways in which we use it are extremely complex. Let us look at how all this works by going back to our example of John.

Assuming that John has come to the conclusion he would actually like to be number one salesman, he will now have to acknowledge to himself that the reason he does not sell well is

obviously because he lacks confidence in himself. However, the world is not what it appears to be, and so John will also have to realise that he cannot simply take his problem at face value. Having acknowledged this much, John can now tackle his problem as the *challenge* it is. It must again be repeated that all challenges are in reality *gifts of power,* but in order to receive the gift we must *claim our power.* Such a gift is of course *knowledge,* and since knowledge arises out of a task accomplished, the only way in which John can claim his *power* is to resolve the issue that has given rise to his problem.

In order to resolve his problem, John must firstly use the technique of recapitulation, in order to find out why he feels inadequate when it comes to having to sell something to a client; and secondly, he must practise not-doing. In this, John's task will be gready facilitated if he observes himself at work. This means that John has to be wide awake - the very first prerequisite for walking the Warrior's Path.

Through watching himself at work, John is soon struck by the chaotic mixture of thoughts and feelings he experiences during a prospective sale. He notices that from the moment he confronts a client, a whole interaction takes place - an interaction in which feelings of hope mix with feelings of inadequacy to produce a thought pattern which is totally erratic. Under such conditions it is actually quite amazing that John makes any sense at all, and the fact that he does occasionally manage to sell his clients something is equally astonishing.

Obviously if John is aiming at succeeding as a salesman, then he cannot allow himself to indulge in such a chaos of conflicting thoughts and emotions. Instead, John must focus his attention and direct his thought patterns. This means that he must keep a constant watch upon his feelings and his thoughts. It is precisely for this reason that the warrior aims for simplicity, for by doing so, he also cuts out all unnecessary thoughts and feelings. By economising on his thoughts and feelings the warrior not only saves *personal power,* but also finds it easier to keep in check those thoughts and feelings he does use. This in effect is the beginning of *stopping the internal dialogue,* a technique which

will be explained later in this volume.

A point of great importance concerns what is termed the *art of listening.* The majority of people are totally unable to listen in the true sense of the word. In general, man's internal dialogue is so consistently loud and overpowering that he finds it almost impossible to listen. As a result, people tend to hear words spoken, but they do not really listen to those words, and even when they do try to listen, they will quite involuntarily perceive everything they hear in terms of their view of the world.

Realise that when we are listening to someone speaking, but at the same time striving to maintain our view of the world, we invariably do one of two things; if the speaker is voicing opinions which fit in with our own, we use the speaker's dialogue to strengthen our own view; or alternatively, if the speaker happens to voice opinions which are contrary to our own, we immediately become defensive. The moment we have engaged ourselves in either of these two reactions, we have effectively stopped listening. In the first type of reaction we are hearing only the confirmations we long to hear; in the second type we become involved in thinking about how best to defend our own point of view, and consequently start formulating a reply internally whilst the person is still speaking.

True listening can only take place when one has no view of the world to defend. Coupled with this, one must also know who and what one is, and that one believes in oneself. If one is certain about one's own knowledge, one can never possibly feel threatened by the words or opinions of another person. We only become defensive when we feel threatened, or assertive when we feel insecure.

Once again, the only way in which to learn to listen is to practise not-doing. The doing of most people is that they are too busy defending opinions and ideas of which they are not at all certain. The not-doing is to know that every time we feel threatened, it is merely our view of the world that is being challenged. Since the warrior is striving to rid himself of his view of the world, he would be an utter fool to object to being challenged. In practising this aspect of not-doing, it is vital to use

people as our *mirrors*, for these mirrors reveal a wealth of information about ourselves. The warrior who has no view of the world to defend, and who believes in himself, can afford to listen to anyone and to anything that another person has to communicate, even if the message turns out to be negative.

Having to believe, like everything else a warrior does, starts with not-doing. However, here it is important to realise that *belief* is not at all the same as *faith.* Faith implies placing one's trust in someone or something. Belief, on the other hand, entails *acting upon knowledge* which is an ascertained fact. Likewise, there is a vast difference between having faith in a person, as opposed to believing in that person. Faith implies that one *hopes* that person will come up to expectation; belief means that one *knows that* person is capable. Exactly the same applies to dealing with oneself, and also with the situations that present themselves in our daily lives.

To act 'in good faith' upon the facts available to us within any given situation is always a hit or miss affair; but to act upon facts which leave no room for doubt is to act upon knowledge which we know we can believe. Therefore a warrior cannot base his decisions or actions upon faith, for he knows that faith is far too vague and uncertain. Instead, a warrior must look for facts in which he can believe, before deciding what course of action to take. This, however, is exactly where the Warrior's Path moves so very far away from the course followed by average men and women.

The warrior acknowledges firstly, that he is living in an unpredictable universe in which life offers no guarantees; and secondly, that because his death is stalking him constantly, he has no time to lose. In the face of such odds, what facts are then left upon which the warrior can act with confidence?

In such a situation, the only thing the warrior can possibly know for certain is that he cannot procrastinate and therefore cannot dither in his decisions. For better or for worse, the warrior must take action in the moment, for in the presence of death it is *now or never.* Furthermore, regardless of whether such action entails doing something, or refraining from doing

something, the warrior also knows that his whole future depends upon the outcome of his choice. Thus the warrior acknowledges that he, and he alone, must take full responsibility for his actions.

These are the only facts a warrior can know for certain. They do not amount to many, but at the end of the day they are all any warrior can ever possibly need, for in their application they are powerful beyond imagination. By acknowledging the fact that his time upon earth is limited and that he can die at any given moment, the warrior turns his ordinary time into *magical time;* and by living in the moment and by taking full responsibility for his actions, the warrior achieves that alertness which makes each one of his acts an expression of his discipline and his predilection. This is the true meaning of the *impeccability of the warrior's spirit.*

> *AN APPRENTICE STARTS OFF WITH THE CERTAINTY THAT ONLT BY DISCIPLINING HIMSELF INTO BECOMING AN IMPECCABLE WARRIOR CAN HE LIVE HIS LIFE WITHOUT REGRETS, BUT BY THE TIME HE HAS ACHIEVED WARRIORSHIP, HE KNOWS BEYOND ALL CONTROVERSY THAT IMPECCABILITY OF THE SPIRIT IS FOR HIM HIS INNERMOST PREDILECTION.*

Such a state of awareness can only be achieved when the apprentice chooses to believe that the Warrior's Path is the only viable option. People who believe that death is a long way off, and that they have all the time in the world to dither and doubt, to procrastinate and to act irresponsibly, can never succeed upon the Warrior's Path. On the other hand, apprentices who believe that they have no option other than to walk the Warrior's Path will do everything in their power to make themselves believe that they are capable of becoming impeccable warriors. In the beginning this belief is inevitably tenuous and fragile, but because the apprentices have set their *intent* upon becoming warriors, their belief in themselves will, with continual practice begin to grow bit by bit, until finally it has become utterly unshakeable. For such apprentices, having to

believe is an act of survival, and what keeps their attention focused upon this act is the certain knowledge that their death is stalking them.

IN THE PRESENCE OF DEATH EVERYTHING BECOMES POWER, AND ORDINARY ACTS BECOME IMBUED WITH MAGIC.

There is no act in the universe that is superior to the act of believing, and there is no power that is greater than *intent.* In truth they are but the two sides of the same coin, and what binds them together is *emotion.* Intellectual beliefs are cheap and easy to come by, but it is an intrinsic quality of humanity not to attach any real value to anything that is cheap and freely available. Therefore man will happily cast aside any intellectual belief whenever he feels that he can substitute it for a better one. If, on the other hand, a man has a belief which is charged with emotion, he will go to extraordinary lengths to uphold and defend that belief. Should such a man consider that particular belief to be essential to his continued wellbeing, then he will even choose to die rather than relinquish his belief.

In this respect the man who chooses to be a warrior is no different, because for such a man a fixed view of the world is the most miserable limitation - a limitation which is analogous to life-imprisonment. No would-be warrior can accept such a limitation, such an infringement upon his freedom, and therefore the man would rather die than accept life imprisonment. However, since the apprentice is not planning to die, but instead to escape the confines of his view of the world, he does the only thing which it is possible for him to do - he chooses to believe that it is possible to escape.

Since such an escape is the only thing that matters to the apprentice, his decision becomes charged with emotion. It is through this emotion that he first of all manages to activate his *intent,* and then ultimately to set it upon escaping. Once this has been accomplished it is only a matter of time before the apprentice will find that his view of the world has begun to

crumble. At first the changes will be small, but feeling encouraged by having achieved at least this much, the apprentice will continue to grow in confidence. As he gains in confidence, so his belief becomes ever stronger, and this in turn strengthens his *intent.*

To achieve freedom from one's view of the world, and thereby to become a warrior, is a momentous achievement, but what is even more stupendous is when, in retrospect, the warrior comes to realise that his freedom has not been a release engineered by some outside force, but has been a sequential process of learning to believe in himself.

BELIEF IS NOT BLIND FAITH - BELIEF IS A POWERFUL ACT OF MAGIC.

Choosing to believe that it is possible to transmute one's view of the world is an act which is simple enough, but through this simple act the apprentice achieves his first act of magic; namely, believing in himself, in the true sense of the word. From that moment on he starts to become a free and totally fluid being. All the ideas and feelings which had comprised his view of the world now begin to fade away like mist before the sun. Standing free at last from his self-imposed restraint, the apprentice has rightfully earned for himself the status of a true and accepted apprentice. From this moment on, all things possible to man are now within his grasp, and the newly-recruited apprentice knows that it is only a matter of time before the Eagle's command will become his command.

CHAPTER FIVE

THE MOOD OF A WARRIOR

SHOULD A WARRIOR FEEL THE NEED TO BE COMFORTED, HE SIMPLY CHOOSES ANYONE OR ANYTHING, BE IT FRIEND, DOG, OR MOUNTAIN, TO WHOM HE EXPRESSES HIS INNERMOST FEELINGS. IT DOES NOT MATTER TO THE WARRIOR IF HE IS NOT ANSWERED, OR IF HE IS NOT HEARD, BECAUSE HE IS NOT SEEKING TO BE UNDERSTOOD OR HELPED - BY TALKING HE IS MERELY RELEASING THE PRESSURE OF HIS BATTLE.

There comes a point in every apprentice's training, after he has done a fair amount of recapitulation and acquired some measure of sobriety, when he quite spontaneously experiences a most definite mood swing. Such a change of mood, depending upon the individual, can either be extremely noticeable to the individual himself, or not. Even if the individual at first notices nothing, those around him will nevertheless notice a definite change in his approach to life. However, such a change of mood, whether noticed by the apprentice or not, always has a most profound impact upon his life as a whole.

This change of mood happens because the apprentice has begun to see his life for what it really is. Gradually but surely, he is beginning to grasp the fact that he is not a victim of his birth or circumstances but, on the contrary, can and must take responsibility for who he is and for what is taking place in his life. Once the apprentice has made this realisation, he quite unconsciously initiates the transmutation process, whether he knows of this process or not. Although in the beginning these changes are invariably small, they soon start to gather momentum to bring about effects which rapidly increase in number and in significance.

Because the apprentice is hardly ever aware that he has initiated the process of transmutation, he generally only recognises within himself the feeling that he must change his old behaviour patterns. No longer at ease in his old world, the apprentice starts to see aspects of himself which he had never before questioned, but which he can now see need to be re-evaluated if they are not to be detrimental to his well-being. Starting to work on these aspects by using the technique of not-doing, one thing leads to another, until one day the apprentice realises that he has crossed an invisible threshold. Having crossed that threshold, the apprentice no longer has any desire at all to return to his old world.

The two aspects that every apprentice sooner or later has to face, and therefore re-evaluate, are *self-pity* and *self-importance*. These two aspects are in fact identical, being but the opposite poles, or expressions, of the same force, namely, *egotism*. Also, every aspect in the life of an apprentice that may be classified as a *vice* or *shortcoming* can be traced back to the feeling of either self-pity or self-importance. These form the very basis upon which man builds his common view of the world, and are therefore also the two major factors impinging upon the development of social conditioning.

THE WHOLE OF SOCIETY PIVOTS AROUND THAT FORCE WHICH MAN HAS COME TO UPHOLD AS HIS PRINCIPAL DEITY - EGOTISM. UNDER THE INFLUENCE OF THIS JEALOUS DEITY, MAN IS FORCED TO PERCEIVE THE WORLD AROUND HIM ONLY IN TERMS OF GROSS SEPARATIVENESS; HIS PREVAILING THOUGHTS EVER CENTRED UPON THE THEME OF 'I HERE, AND THE WORLD OUT THERE '.

Egotism is one of the most debilitating forces active in the life of man, for under its impact men and women always feel either victimised, or else exceedingly self-important. So it is vital that we look at this concept most carefully, for not only is egotism a crippling force, but it is also not at all what it appears to be. Although egotism manifests as either self-pity or self-importance,

these two principal expressions can and do manifest in literally myriads of different guises. Thus it is impossible to list and discuss them all, but by pointing out the modus operandi of egotism, all individuals who are serious about wanting to walk the Warrior's Path will be able to work out for themselves how this force manifests within their own lives. In this respect it is important to realise that no man or woman is free from egotism, for this force is an integral part of life upon the physical plane.

EGOTISM IS AN INHERENT QUALITY OF THE ISLAND OF THE TONAL AND THEREFORE CANNOT BE ERADICATED - IT CAN ONLY BE TRANSMUTED INTO ITS PROPER PURPOSE, AND PLACED IN ITS CORRECT SPOT UPON THE ISLAND.

The aphorism above serves to remind the apprentice that everything in life is there for a purpose. Although many purposes may at first not be apparent, we nevertheless cannot rid ourselves of anything that forms a part of the *island of the tonal*. The important point to be grasped here is that we can think it is not nice to be egotistical, and we may even deny most indignantly that we are egotistical, but the only way to achieve success upon the Warrior's Path is to adopt a stance of complete honesty. The reader would do well at this point to revise the teachings given in Volume One concerning the concepts of vices or shortcomings.

Let us now look at each of the two expressions of egotism separately, and see firstly; how they tend to cripple us, and secondly; how we can transmute them. In this respect the reader is asked to bear the following aphorism in mind throughout this section of the teachings.

THE WARRIOR'S SHORTCOMINGS ARE HIS TICKET TO FREEDOM.

A great many people suffer from self-importance without even realising it, for the simple reason that they tend to equate self-importance with conceit. However, conceit is just one of the great many manifestations of self-importance, and is probably also the least offensive of them all, in that it is easily recognised and dealt

with. The underlying cause of all aspects of self-importance is the sense of *inferiority*. Every man or woman who acts in a self-important manner feels inferior in some way or another. Let us look at two examples in order to see how this comes about.

Janice is a wife, and a mother of three children. Although her husband and children seem content and happy, Janice is nevertheless constandy plagued by the fear that she is neither a good wife nor a good mother. In looking around her, and in listening to what her friends tell her, she can see that there are many things other women do for their husbands and their children which she does not do. In comparing her life with the lives of these women, she can see that she does things differendy to them, but uncertain that her way is necessarily better than their's, she feels somehow guilty about not doing the same. Consequendy, Janice uses every opportunity to convince her friends and acquaintances that her way is considerably better than their's. In doing so, she never misses a chance to point out where they are going wrong and, in short, comes across as being an extremely bossy woman, who cannot leave other people alone.

Realise, though, that deep down inside, Janice feels very insecure about her role as a wife and mother, and it is because of this that she seeks to impress upon all that she is so good. Through her actions, Janice is in fact constandy seeking confirmation of this by trying to force everyone into giving her recognition. Because Janice feels inferior to other women, she has no option other than to become highly defensive and assertive whenever she feels that her worth as a wife or mother is brought into question. Therefore the real problem lies in the fact that Janice feels inferior to those around her, because she does not recognise her own worth as an individual. As a result, Janice indulges in her doubts and fears about being a good wife and mother, and in her attempts to feel better about herself she is becoming more and more assertive, defensive and domineering. Without having even realised it, Janice has succumbed to self-importance.

If Janice would only pause to consider that maybe her husband married her just because she was different to other women, and that maybe she was the perfect mother for her own children, then she would begin to see herself in relation to her own husband and children, rather than always comparing herself with other women. The point here being that we should always look at ourselves objectively, so as to see our own particular assets, rather than measure ourselves against the virtues or accomplishments of others.

Janice's husband married her for what she was, and if Janice suspects that her husband is no longer happy with some of the things she does, then she should rather question him about this, instead of deciding on his behalf that he must be unhappy with her for not doing the same as other wives. Exactly the same applies to her children. If Janice would consider that perhaps her children are happy with her as their mother, then she would cease to feel guilty for not doing what other women do for their children. In other words, Janice must learn to accept herself on the basis of her own particular value, and she must believe that her husband and children love her just for who and what she is. If Janice can do this, then there would be no reason for her to feel inferior to other women, and consequendy she would also cease being so defensive and assertive.

Now let us consider Malcolm, who is a senior partner in a firm of lawyers. Malcolm has earned this position because of his good track record during many years of excellent service with the firm. However, in recent years, two young and talented attorneys with higher qualifications than Malcolm have also joined the firm, and although Malcolm likes and respects both young men, he nevertheless feels very inferior to them, because his own qualifications do not match theirs. This problem suddenly became even worse once Malcolm was appointed senior partner. Feeling that he did not deserve this position, since both the young attorneys were more qualified and talented than he was, Malcolm became impossibly aggressive and pompous.

Instead of acknowledging his own worth, Malcolm, like Janice, has fallen into the trap of comparing himself to the two young attorneys. In doing this, Malcolm can see only his own shortcomings and, not being able to accept himself for what he is, Malcolm succumbs to self-importance. Feeling threatened by everything the two young attorneys say or do, Malcolm now

behaves like a thoroughly arrogant man, self-righteous and always on the defensive. Once again, the solution to Malcolm's problem lies in his having to believe that he has been chosen as senior partner because he deserves it, and is therefore also the right man for the job.

Let us now look at two examples of self-pity. Here it is important to point out that, strange as it may seem, all acts of self-pity are founded upon the sense of *superiority*. People who pity themselves always feel that they have been hard-done-by, and that life is therefore in some way unfair. These people are the so-called 'victims' of this world, not because they really are victimised, but because they choose to see themselves as victims.

A young man named Henry suffers from a severe sense of guilt. Henry's problem began soon after he opened a small business of his own. At the time, he did not have enough money to get started, and therefore borrowed money from his mother. Henry's mother lent him her life's savings without hesitation, but as fate would have it, Henry's business did not go well, and within a matter of months he had lost all the money. Feeling that he had failed miserably, and that he had financially destroyed his mother, Henry became inconsolable, to the point of giving up on life. Utterly unhappy, and blaming himself constantly for having been so stupid, Henry now lives in a tiny apartment with his mother, both of them working long hours at badly-paid jobs.

Anyone speaking to Henry, and listening to his story, would never suspect that he was suffering from self-pity. On the contrary, hearing how he berates himself for his stupidity and ineptness at business, one would more likely than not get the impression that Henry was a very remorseful young man who had been severely humbled by his experiences in life. Yet, such an impression could not be further from the truth, for in reality there is nothing humble about him. His remorse is not remorse at all, but rather embarrassment at the fact that he, Henry, should have had to face such a humiliation. In order to cover up for his embarrassment, Henry pretends to be remorseful, and in this way always manages to get others, including his mother, to feel sorry for him.

In fact, Henry has always been a very arrogant young man, and

therefore had never paused to consider his real assets, but instead assumed that he could never fail at anything he attempted in his life. When he was brought face-to-face with failure, Henry took the coward's way out, and instead of facing up to bis actions like a man, he chose instead to cower in a corner under the guise of remorse. The solution to Henry's problem lies in his having to come to grips with the fact that he can fail, and that if he really is so sorry about having lost all his mother's money, then he should snap out of his guilt and do something about getting the money back.

Our second example of self-pity concerns a middle-aged woman named Susan, who holds down a full-time job, in addition to doing all her own housework and running a home for her husband and four children. To all outer appearances, Susan seems to be a very quiet and modest person, always smiling, and never complaining about her enormous work-load. Whenever she is asked about her life, Susan will always, without fail, make some statement to the effect that life is hard, but all in all she and her family have nothing to complain about. As a result, everyone assumes that Susan has to work in order to supplement her husband's income.

However, Susan plays a good game indeed, for the truth of the matter is that she does not really have to work. Susan's husband earns enough money for them to be able to live a comfortable, albeit modest, life. The problem lies in the fact that Susan is not at all modest, and as such cannot tolerate the thought of having to live a modest life, simply because to her this is nothing short of poverty. Feeling hard-done-by that she should have been so unfortunate as to marry a man who earns so little, Susan chose to become a martyr. Working all day, and then coming home to cook and clean and wash, Susan manages to evoke enormous admiration and sympathy from all around her. By being a martyr, Susan can justify her feelings of self-pity, and in this way is actually quite happy in her life.

If Susan is going to solve her problem, then she must believe that she has the right husband, and that her circumstances in life are right for her personally. There is essentially nothing wrong in her wanting to raise their standard of living, as long as she does this

without a chip on her shoulder and drops the act of martyrdom.

It is important to realise that although it may appear from the examples used that people will indulge in only one aspect of egotism; that is, either in self-importance or in self-pity, this is really not the case at all. It was purely for the sake of clarity that only one aspect of egotism was looked at in each of the examples. In practice it will be found that people tend to drift backwards and forwards between self-importance and self-pity, depending upon their circumstances. In this, the underlying factor is the sense of *inequality*.

People in general do not recognise the fact that everything in our lives is perfect just the way it is; that is, perfect from the angle of our fate in any particular lifetime, including the present one. In other words, everything on the *island of the tonal*, and all our challenges in life, are perfect for us as individuals. However, it is almost needless to say that what is perfect for one individual is not necessarily so for another, simply because we do not all have the same fate. Yet, one's physical body, emotional make-up, mental faculties, as well as one's natural talents, shortcomings, and circumstances in life, are all there for a very good reason. Simply by being just what we are, we all have the necessary tools with which to make of our lives a complete success, according to our own particular fate.

Our only duty in life is to learn to accept ourselves for what we are. Once we have acknowledged our shortcomings for the challenges they pose, we must use our natural talents in order to transmute those shortcomings into *gifts of power*. If we do this, then *power* flows to us, and in the end we find that it is indeed always our shortcomings which ultimately lead us to freedom. However, it is the bane of man's existence always to believe that he should be something other than what he is, and that he cannot be happy until his life is different.

There are very few people in this world who can honestly accept themselves just the way they are. Instead men and women are forever comparing themselves with those around them, and not realising that they are different because their fate is different, such people begin to strive to become what they think they should

be, or would like to be. Exactly the same happens as far as people's lives are concerned, and so instead of trying to flow with the forces that are dictating the course of their lives, people begin to fight these forces.

There is nothing wrong with wanting to change oneself, or one's life, provided that one does this in accordance with the challenges in one's life, rather than wanting to avoid them. In other words, we must see our challenges as being our ticket to freedom, and as such face and conquer them, instead of trying to escape our challenges in the belief that this will lead us to freedom.

The fact that men and women in general do not have the necessary humility to accept themselves and their circumstances for what they are is the greatest cause of all acts of self-importance and self-pity. Consequently, people get totally caught up in trying to change themselves into something they were never meant to be, and desperately try to change their lives by attempting to run away from their challenges. This lack of humility arises from man's belief in the concept of *inequality*.

Instead of looking around and acknowledging the fact that all men and women have their own particular fate, and therefore challenges, man chooses instead to compare himself with others and to believe that he is either superior or inferior to them. Yet, at the end of the day, every individual's fate is unique, and thus is no better or worse than any other. Our challenges, likewise, are not any easier or more difficult than another's, simply because what may be easy for one individual could well be extremely difficult for another. It is ridiculous to believe that the challenge of being ugly is more difficult than the challenge of being beautiful, or that the challenge of being wealthy is easier than that of being poor.

CHALLENGES ARE UNIQUE TO EVERT INDIVIDUAL. WHAT MAKES A CHALLENGE DIFFICULT OR EAST IS THE LEVEL OF POWER INHERENT WITHIN IT. EAST CHALLENGES DO NOT REQUIRE A GREAT DEAL OF EFFORT, AND THEREFORE THEIR YIELDS ARE POOR. DIFFICULT CHALLENGES, ON THE OTHER HAND, REQUIRE A GREAT DEAL OF EFFORT, AND IN EXERCISING THE WILL IN ORDER TO CONQUER THEM, THEY YIELD MAGNIFICENT GIFTS OF POWER.

In the final analysis, any challenge is our own special *gift of power* from life, but such a gift is only as good as we make it. It is therefore insanity to wish one's life to be different. If we wish to be truly happy and successful in life, then it is imperative that we learn to accept ourselves for what we are, and to embrace our challenges with honesty and courage, instead of sitting in a corner to indulge either in self-importance or self-pity. Apropos this, it might be a good idea here to refer again briefly to the concept of the *dreamer,* in order to grasp another factor underlying egotism.

Although the concept of the dreamer is still beyond our present scope, it should nevertheless be fairly clear from the teachings imparted so far, that the dreamer is in fact the true inner self. Thus it is the dreamer that incarnates in the form of the *dreamed,* or social person, on the physical plane. The dreamer upon its own plane is fully cognisant of its destiny, and therefore plans every detail of every incarnation prior to incarnating upon the physical plane. It does this in order to achieve the maximum benefit out of each incarnation according to its destiny. Therefore, life upon the physical plane is in reality predetermined in accordance with destiny, and it is for this reason that it is stated that *no man or woman can avoid his or her destiny.*

The problem arises from the fact firstly, that man does not as yet know himself to be his dreamer; and secondly, that at the moment of birth there is a total eclipse of consciousness, with the result that the incarnated being cannot remember why he has come into life, or what his fate holds in store for him. Why this should be so exceeds the scope of this book, but let it suffice for now to say that this is the way in which *power* has set it up.

However, because man does not know himself to be his dreamer, he objects violently to the idea that his life upon earth is predetermined. The question he always comes up with is, 'If my life is predetermined, and I cannot avoid my destiny, what then is the use of trying to do anything?' The answer to this question is quite simple. Firstly, if it is true that you are your

dreamer, and that you came into life with a mission, then surely it makes sense to try to *remember* that mission and then to fulfil it, rather than to fight the forces which you yourself had set in motion prior to incarnation. Alternatively, if you cannot accept the concept of the dreamer, then surely it still makes a lot more sense to use the challenges prevalent in your circumstances in order to enhance the quality of your life, rather than to fight a losing battle.

Average man has never really looked at life in this way, and consequently he walks around with the erroneous belief that he is in control of his life, and therefore has free choice. Yet, whether or not one accepts the concept of the dreamer, at the end of the day, any man or woman who is serious about wanting to know who he or she is and what the purpose of their life is, has to acknowledge that apparently there are forces which guide us throughout our lives, and which also dictate the place, time and circumstances not only of our birth, but also of our death. It is really quite irrelevant whether we choose to look upon these invisible forces as being beneficent or malevolent, for they simply are there, for better or for worse, regardless of whether we like them or not.

The fact that man chooses to ignore these forces, and dogmatically adheres to the belief that his ideas and wishes are the best for him, is but a sad testimony to his arrogance in attempting to defy the process of life. In his arrogance and defiance, man chooses to elevate his ideas to a position of supreme authority, and in attempting to uphold these ideas, he throws all he has into fighting the forces which are there to guide him through life. In view of such egotistical behaviour, it is then hardly surprising that men and women end up feeling either very self-important, or else soothe their egos by sinking into the depths of self-pity.

When it comes to the problem of egotism, we see once again how very different the warrior's approach is to that of his fellow man. The warrior knows and acknowledges that everything in his life is there for a reason, including the force egotism. Consequently, the warrior does not try to hide from himself the fact that he too is afflicted by egotism. Instead he tries to ascertain the ways in which he submits to this force. Knowing that he cannot afford to indulge in the belief that he is a victim, the warrior does not waste his time in attempting to justify his actions, but simply looks at them for what they are. This in itself constitutes a not-doing, for man's normal doing is always to want to justify his actions, so as not to feel too bad about them.

At first the apprentice will find it difficult to ascertain anything with any degree of certainty or accuracy. Being still totally caught up in his view of the world, the apprentice automatically perceives everything in terms of that view, and so finds himself rationalising about his actions, without even realising that he is doing so. However, as his recapitulation progresses, and as he gains some measure of sobriety, so he begins to perceive his life in a far more objective fashion. By practising not-doing the apprentice also gains in strength, and as this in turn begins to take effect in his life, so he gains in confidence.

As the process begins to make a more marked effect in the life of the apprentice, he quite spontaneously begins to experience that mood swing which was mentioned earlier. Initially this change in mood is very much a swing, for the apprentice finds himself oscillating backwards and forwards between his old behaviour patterns and the new ones forming as a result of his training. One day he thinks and feels like a warrior, and then, just the very next day he finds himself right back to where he had started. This, however, is very much part of the process, and if this is understood it should not cause any undue alarm or despondency provided, of course, that the apprentice does not fool himself into using this as an excuse to behave unimpeccably. If an apprentice does find himself back at square one, it is still his responsibility to fight his way back to his new level of awareness.

Once the apprentice has gained sufficient strength he will cross an invisible threshold, as it were, and from this moment on he will be stable in his new level of awareness. Without being aware of it, or of how he managed to do so, the apprentice has in fact moved his assemblage point to a new position. This movement means that the fixation of the assemblage point has been broken, and provided that the apprentice continues to work and to put in the necessary effort, he is well on his way to becoming a fluid warrior.

ALL THAT IS NEEDED IN ORDER TO MOVE THE ASSEMBLAGE POINT IS, FIRSTLY, THE KNOWLEDGE THAT IS POSSIBLE; AND SECONDLY, SUFFICIENT PERSONAL POWER WITH WHICH TO DO SO.

Personal power is the key to everything a warrior does. Without sufficient *personal power* a warrior would be as feeble as any other man, and it is therefore absolutely vital that an apprentice starts to save and to store *personal power* from day one. In this respect it must also be born in mind that *personal power* is not some mythical thing 'out there', but the product of perception. Therefore every single thing in the apprentice's training, whether it be aphorisms grasped, concepts implemented, or techniques practised, yields *personal power*. Apprentices often do not realise that qualities such as sobriety and strength are actually only different aspects of *personal power*.

The fact that the apprentice has been able to summon together enough *personal power in* order to move the assemblage point to a new level of awareness, is a major accomplishment, in that this act catapults the apprentice into an experience hitherto totally unknown. It is in reality an altered state of perception, not by any means of such magnitude as a Toltec is capable of, but nonetheless a significantly different perception.

The most important effect of this new level of perception is that the apprentice involuntarily begins to *adjust* his relationship to the world around him. Having acquired the necessary sobriety to see for himself that he is not a victim, the apprentice discovers that he can no longer find anyone to blame for the circumstances

in his life, and therefore buckles down to taking sole responsibility for his actions. In doing this he discovers that responsibility is not a burden, but rather the *ability to respond* consciously to life around him in an *active* rather than a *passive* manner. Using people as his mirrors, he is amazed at how much he learns about himself from his fellow men, and no longer being able to point a finger in accusation, the apprentice finds that instead of, as before, fearing his fellow men, his heart now warms towards them.

Through beginning to grasp the fact that the actions of his fellow men are only mirror reflections of aspects of himself, the apprentice realises soon enough that he is not free from guilt, and therefore cannot stand back from his fellow men in self-righteousness. He realises that he must instead strive to change those aspects of himself which those around him reflect, for he knows that if he changes, then so too must his mirrors. This is but the *law of light and reflection.* It is simply not possible to hold up a rose in front of a mirror and to see the reflection of a tulip. If we change ourselves, if we uplift ourselves, then we also change and uplift those around us. If, on the other hand, a particular mirror is incapable of changing, in that it may not yet be the right time for him or her to do so by virtue of their destiny, then that mirror must and will leave our presence.

It is at this point in the apprentice's training that he truly comes to grips with the force of egotism. By using people as his mirrors the apprentice not only has to acknowledge his shortcomings, but also his virtues, for it must be remembered that mirrors show us both the negative as well as the positive. However, human nature is such that when we finally do get to the point of being honest with ourselves, then invariably it is always a lot easier to accept our negative points rather than our positive aspects. Through the technique of not-doing, an apprentice eventually comes to the realisation that this is the true purpose of egotism; that is, not to use it to defend and to justify our shortcomings, but to use it so as to enable us to rise above those shortcomings and to give ourselves honest credit for what is truly good in us. By fighting off self-importance and self-pity,

the apprentice is forced into acknowledging also those qualities which constitute the good and the strong within him.

Once the apprentice has come to understand this, he no longer feels either the need or the desire to isolate himself fr6m the world around him. Reaching out in order to learn even more about himself, so as to change whatever needs to be changed, the apprentice in effect opens his heart to the world around him bit by bit, until finally his heart is fully open. In that openness of heart, and without even thinking about it, the apprentice *meets his fellow men in the midst of their folly* - a truly magnificent act of *power.*

To meet one's fellow men in the midst of their folly means that although one is fully objective towards every aspect of life and towards every action of every being, yet one can also see the meaning and purpose within the process of life, and in that perception of the greater whole, one can embrace all without accusation and without judgement. From this point on, sobriety escalates rapidly, and as a result one thing will lead to another, until finally the apprentice finds that he has, through his own personal experience, come to understand fully that all of life is indeed interrelated, interdependent, and interactive. Having come to this realisation, the apprentice is now also able to see that all of life is in truth equal, that there is in reality no difference between his own life or that of another human being, that of an animal, an insect, a plant, or a mineral. The forms are different, and so too the level of awareness and the fate, but not the life contained within those forms.

Having achieved this much in his training and development, the apprentice has in effect restructured the *island of his tonal* fully, and in the process has also adjusted his relationship to the world around him significantly. This restructuring and adjustment means that the apprentice has now acquired what can be rightfully termed a *proper tonal.* Having everything on his *island of the tonal* in its correct spot, and having adjusted his relationship to the world so as to meet his fellow men in the midst of their folly, the apprentice has not only acquired the humility of the warrior, but has also learned the *Way of the*

Hunter, thereby earning for himself the title of a *Warrior of the First Attention.*

In addition to this, the newly-recruited warrior has also accepted the responsibility inherent within his destiny as a magical being of the universe, in that he has, without realising it, become proficient in the task of *transmutation.* By transmuting egotism from self-importance and self-pity into humility, the warrior has begun his career as a magical being, and although there still remains much to be transmuted, the warrior is now ready to commence the process of *transformation.*

Here, however, it is vital to remember that because all the teachings are thoroughly interrelated, all aspects of a warrior's training and work overlap, and thus happen more or less simultaneously. What is meant by this, is simply that now that the warrior has a *proper tonal,* he can begin to pursue the process of transformation consciously, in an active manner.

This basically concludes that section of the teachings technically termed the *teachings for the right side,* directed at the rational mind of man. Although there are still a great many details that can only be filled in as the teachings progress, yet the apprentice, by virtue of absorbing, applying and experiencing for himself the validity of this section of the work, has now rightfully graduated to the level of a warrior.

Needless to say, it will not help any apprentice to try to claim such status without having earned it. Even if he does attempt to do so, the fraudulent 'warrior' will soon reveal his true identity through his actions, for it must always be remembered that, because the Warrior's Path is a practical path, actions speak louder than words.

The newly-recruited warrior has, through his training and personal experience, entered into that level of awareness termed the *mood of a warrior.* Having learned the skilled ways and discipline of the hunter, the warrior is now in the right frame of mind, or mood, to lead the true life of a warrior. For the first time in his life the warrior now fully understands the implications of the warrior's shield. Having through his own personal experience come to grasp the fact that we live in an unknown

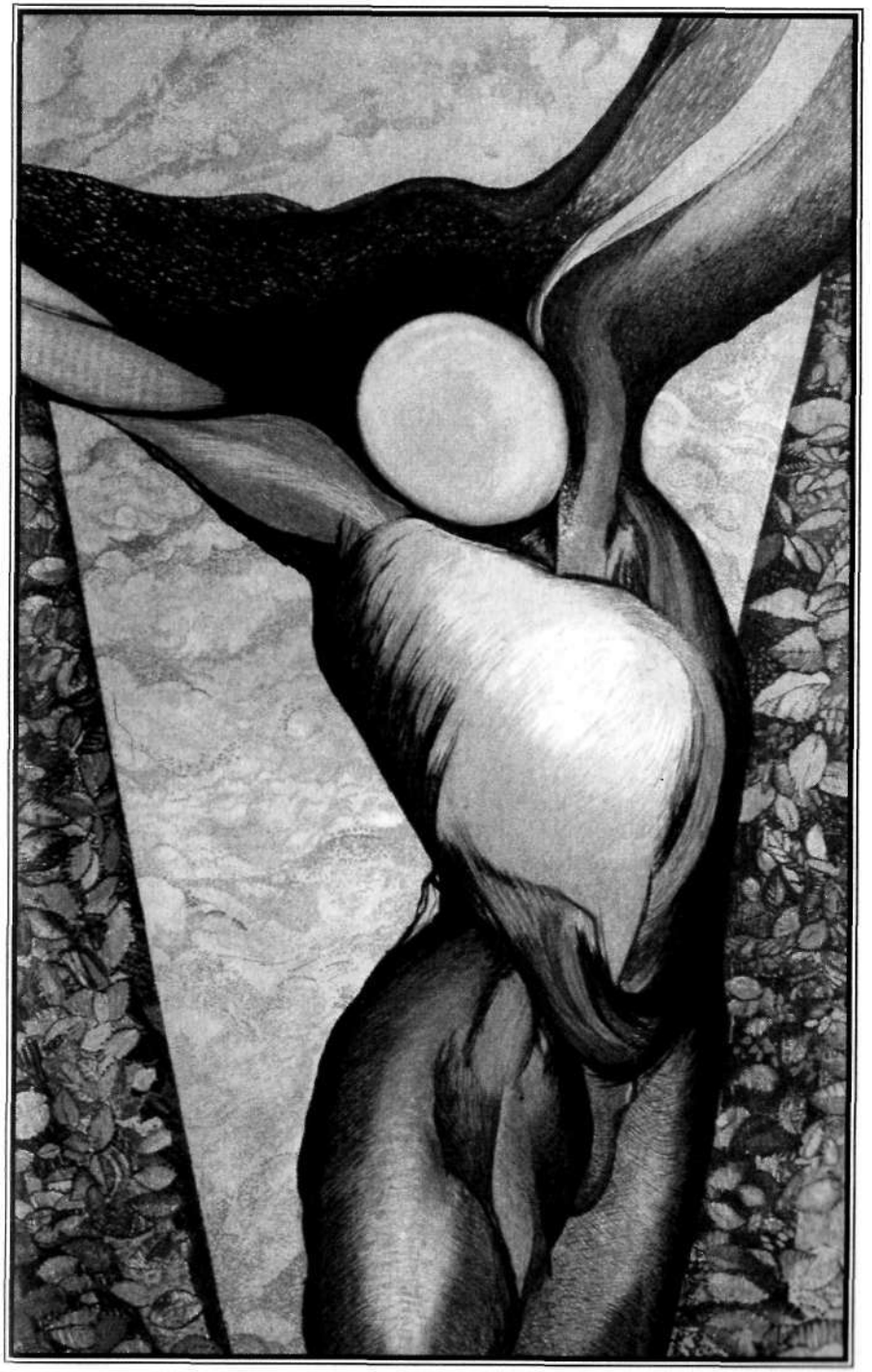
universe, in which we are continuously surrounded by a *power* that is thoroughly unpredictable, the warrior is brought face to face with the fact that all he has to his advantage is his shield.

In the face of the incredible odds against him, and knowing that his death is always stalking him, the warrior grips his shield firmly. This shield is not much, but it is all that he can afford to take with him on his journey. The warrior has to be a fluid being, and therefore has also to travel light. The warrior is not despondent that he has so little for he knows that as little as his shield may be, it is nevertheless strong and powerful and, if used impeccably, is all he will ever need. Therefore the warrior sets off on his journey into the unknown, wide awake, with fear, with respect, but also with absolute assurance.

The journey ahead is still long and difficult, with a great many challenges which will push the warrior to his limits and, at times, even beyond, but he is now fully prepared. Provided that he continues to act impeccably, always using his shield to his best advantage, the warrior will succeed in this next section of his training. One thing will lead to another, until finally the warrior will be able to shed completely his *human form,* and enter fully into the *second attention.* This is a concept which is still far in advance of this present volume, but it is mentioned here to point out the goal, and so to set the mood for a journey which is not only exciting, but also the journey of all journeys. To be able to shed the form of our humanness without relinquishing that vital essence which is the very fabric of the human being, is the ultimate outcome of that process known as *transfiguration* - that inimitable act of the impeccable warrior which constitutes his ultimate freedom.

PART TWO

ERASING PERSONAL HISTORY: TRANSFORMATION



TRANSFORMATION

(Oil painting by Rochelle Beresford)

CHAPTER SIX

STOPPING THE INTERNAL DIALOGUE

STOPPING THE INTERNAL DIALOGUE IS THE SINGULARLY MOST IMPORTANT ACT AN APPRENTICE MUST ACCOMPLISH IN ORDER TO UNLOCK HIS OR HER FULL POTENTIAL AS A MAGICAL BEING.

Before starting this section of the teachings it is necessary to stress once again that all the teachings overlap one another. Apropos this it will be remembered from Volume One that an apprentice is instructed in the teachings for the left side more or less at the same time as being instructed in the teachings for the right side. This is important to bear in mind, for unlike an apprentice working under the guidance of a nagal, the reader could very easily miss this point, especially as the teachings in these volumes have been divided into definite sections, for the sake of clarity. In practice the teachings do indeed follow an ordered sequence, but it should never be forgotten that all the different concepts slot into each other, and so complement each other in every possible respect.

This point is stressed here, because in a certain sense we now have to revert to square one in order to pick up the teachings from the angle of the left side. In this respect it should be realised that whilst the techniques of recapitulation and not-doing pertain to the right side, erasing personal history and dreaming properly belong to the left side. It is for this reason that the latter techniques are usually only discussed openly with an apprentice once he or she has gained at least a working knowledge of the teachings pertaining to the right side. Up until then a nagal will in fact have been imparting these teachings continuously from day one, but in a covert fashion that does not allow for rationalisation.

The method of teaching described above does of course amount to stalking, and it is by far the most valuable teaching method as yet devised by Toltecs, for it allows for tremendous flexibility. However, at the end of the day, stalking is nothing more than improvisation, and it is principally for this reason that apprentices working under the guidance of a nagal are taught on an individual basis. In a one-to-one situation the nagal can impart that particular aspect of the teachings which is relevant to that particular apprentice at that specific time, not only in relation to the apprentice's experiences in life, but also in relation to his exact level of awareness in the moment. Obviously there are a great many advantages to this method of teaching, but in terms of a book such as this, such a method is impossible. The reader is therefore asked to be patient with the constant repetition, as well as the occasional jumping backwards and forwards in the teachings, as this is necessary in order to make the teachings as coherent as possible.

In view of the teachings imparted so far, it should by now be clear that the object of the Warrior's Path is to achieve total freedom. But in order to do that, we must first change our view of the world and, ultimately, eradicate it altogether. In this respect, Toltecs place a great deal of importance upon *stopping the internal dialogue*, because our view of the world is wholly dependent upon that dialogue. In other words, the world is exactly what we tell ourselves it is or, more precisely, the way in which we think and feel about it. We have already seen that if we wish to change our world, our circumstances, our job, or whatever, then the first thing we must do is to change ourselves and thereby change our view of the world. However, the only way in which we can change ourselves, is to change the way in which we think and feel about ourselves.

Once an apprentice has been given the task of stopping his

internal dialogue, it is imperative for him to understand that the only way in which he will be able to do this is to change the way he thinks and feels about himself. In effect this means that the apprentice must change what he believes about himself. In other words, the apprentice must first and foremost believe that he is capable of stopping the internal dialogue and of becoming a warrior. If he doubts himself, or continuously thinks of himself as a failure, or that the Warrior's Path is beyond his capabilities, the apprentice will never succeed in shutting off the internal dialogue, because instead of focusing his *intent* on stopping the internal dialogue, the apprentice will become involved in continually telling himself that he will never be able to accomplish such an impossible task. Having argued for his limitations, the apprentice has in reality used his *intent* to keep those limitations.

A WARRIOR HAS TO BELIEVE, OTHERWISE HE CANNOT ACTIVATE HIS INTENT POSITIVELY.

This is perhaps one of the most difficult concepts to get across to any apprentice, not because it is difficult to put into practice, but because it looks too simplistic. It is a strange quirk of human reason that men and women more readily believe the negative than the positive. Generally speaking, people find it a lot easier to believe that they cannot do something than to believe that they can. It makes little sense, and yet people indulge in this madness constantly. By continually feeling incapable, people fool themselves into believing that they are being cautious and truthful in acknowledging their limitations, when in reality they are telling themselves that they cannot afford to take their chances. With such an internal dialogue it is totally miraculous that these people actually do manage to achieve any success at all, for in effect they do not really believe themselves capable. It is exactly this state of affairs that has given rise to the erroneous idea of being in the right place at the right time, or of being lucky.

THERE IS NO THING SUCH AS LUCK. IF SOMETHING COMES YOUR WAT IT IS BECAUSE, IN ONE WAT OR ANOTHER, YOU HAVE INTENDED IT.

We see from the above that stopping the internal dialogue is vital to our well-being in general, and to walking the Warrior's Path in particular. However, in order to stop the internal dialogue, we must firstly know what exactly it is; secondly, *choose* to believe that we *need* to stop it; and thirdly, *choose* to believe that we are *capable* of stopping it. Let us therefore begin by defining internal dialogue.

INTERNAL DIALOGUE IS THE SUM TOTAL OF ALL MENTAL AND EMOTIONAL ACTIVITY DIRECTED AT MAINTAINING OUR VIEW OF THE WORLD.

Apprentices often make the mistake of assuming that internal dialogue means only the inner chatter people so often engage in, but this inner chatter is only the verbalisation of the total process. It is a lot easier to grasp the real meaning of internal dialogue by looking at an example. Let us therefore consider a woman named Anna, who is taking a walk in the forest. The reason Anna decided on this walk is to get clarity on an issue which is worrying her.

Whilst she is walking in the forest, Anna mulls over in her mind the issue that concerns her, but in doing so, she is only vaguely aware of everything around her. In fact Anna might just as well have stayed cooped up in her home, because her thinking is so all-absorbing that she cannot pay any real attention to the forest or her walk. But, then, suddenly hearing what she believes to be a bird call, Anna is momentarily distracted, and thinks how pretty the sound is, and wonders what kind of bird makes that sound. A few minutes later a shadow passes overhead, and Anna gets caught up in thinking that a cloud must have passed in front of the sun. Shortly after this, hearing a branch crack in the distance, Anna vaguely assumes that someone must be gathering firewood, or perhaps that an old dead branch of a tree has

broken off in the wind. However, in between registering these distractions, she is still deeply engrossed in her problem.

Continuing on her walk, Anna finally comes to a little stream, and thinking about how comforting the sound of running water is, she sits down next to the stream, sighing contentedly. The fact that she has hardly noticed her surroundings is of no significance to Anna, for although she has vaguely registered the beauty and peacefulness of this place, she remains caught up in her problem. An hour later, still almost oblivious to her surroundings, Anna hits upon the solution she has been hoping to find, and so returns home, happily thinking how enjoyable the walk has been.

This scenario is typical of anyone indulging in internal dialogue, but let us look carefully at all aspects of it in order to see the implications of this act. Realise that Anna saw her problem as being a problem only because of her particular view of the world. Therefore, she also addressed her problem in the context of that view. Anna even used the forest and what she encountered there to help her maintain the definition of her view of the world. In fact, this is exactly why Anna went for a walk in the forest. Having felt the need to confirm to herself that her world was beautiful and ordered just the way it was, Anna believed that she only had to reconnect with that world in order to find a way in which to solve her problem. In other words, Anna used her problem or, more correctly, her challenge, to maintain and clarify her view of the world. Therefore, by the time she returned from that walk, Anna had not met her challenge as such, but had instead found a way in which to discard it! In effect, the only thing Anna really accomplished was to make her view of the world even clearer and stronger than it had ever been before.

As can be seen from this example, internal dialogue is a complex mixture of thoughts and feelings that act like a shield against the world around us. This internal dialogue does not allow us to perceive the world in any way other than what we tell ourselves it is. In other words, to the average man a problem is a hindrance to his happiness, because he constantly tells himself

so. Likewise, to such a man a bird call can only be a bird singing; a shadow can only be something blocking the light; the sound of a breaking branch can only mean that someone is probably gathering firewood; and a stream cannot be anything other than running water. This is average man's view of the world, and this view obviously also determines the manner in which he perceives the circumstances of his life.

Sometimes this internal dialogue will be mentally verbalised, but whether it is verbalised or not, it remains the principal technique man employs to maintain his view of the world. One of the most deadly consequences of this is that man does not allow for any new knowledge to enter into his sphere of awareness. Even if and when average man is confronted with new knowledge, he automatically sees it in relation to his view of the world. Consequently, for such a man there can never be any new knowledge as such; there can only be more information with which to prove the validity of his world. This is vitally important to understand fully, because any view of the world is much like wearing coloured spectacles. If then a man wears pink spectacles, he will perceive everything in a pink light.

Another debilitating consequence of this behaviour is the fact that not only does internal dialogue maintain and uphold our view of the world, but it also defines the way in which we think and feel about ourselves. In other words, internal dialogue defines what we believe about ourselves. We have already seen earlier in the teachings that we are whatever we believe ourselves to be, and that we cultivate our lives according to that belief. In doing this we conjure up a very specific image of ourselves, and of our lives, which we then project outwards into the world around us. This image, acquired because of our view of the world, determines the way in which people react towards us, see us, and therefore label us. This image which we have of ourselves, and to which those around us react, is what is termed *personal history.*

PERSONAL HISTORY IS THE SELF-IMAGE A MAN HAS ACQUIRED BECAUSE OF HIS VIEW OF THE WORLD - AN IMAGE WHICH HE PROJECTS INTO THE WORLD AROUND HIM.

A man's personal history, like his view of the world, also acts like a shield against the world around him, colouring and modifying all new knowledge to such an extent that anything that does not appear to fit in with what the man believes about himself, is automatically discarded. It stands to reason, therefore, that not only is personal history the product of one's view of the world, but that it is also impossible to erase it without first dismantling that view of the world. This, in turn, is only possible once the internal dialogue has been stopped.

At this point it is important to understand just exactly what is meant by erasing personal history. In the beginning, all apprentices invariably labour under the erroneous idea that personal history has to do with one's personal particulars, thus making the mistake of assuming that in order to erase personal history, one has to become secretive about one's life in general. Although it is true that warriors as a rule very rarely speak about their personal details, this in itself is not really what is meant by erasing personal history. Since personal history is the product of one's view of the world, erasing personal history has absolutely nothing to do with changing one's name, or being secretive about one's job, or family, place of birth, age, or whatever. Instead, erasing personal history means that one erases that false image acquired as a result of one's particular view of the world. In other words, apprentices stop believing that they are what they have always felt and thought themselves to be.

Everything stated so far is of paramount importance in understanding what is entailed in stopping the internal dialogue, and why doing this should be so very necessary in order to succeed as a warrior. Stopping the internal dialogue is therefore not a simple case of eradicating only the inner chatter, but is in reality a total revolution in terms of what we think and feel and, most important of all, of what we believe about ourselves.

In order to understand all this more clearly, let us revert to the example of Anna taking a walk in the forest. Anna's problem is that she wants to change her career, because she is not happy in her present job as a bank clerk. The reason she is unhappy is that she feels the job is boring and stifling, and also unhealthy,

since she is cooped up in an airconditioned building from morning until night. Basically, Anna feels that she needs a job which is stimulating and challenging, and one which will get her out and about instead of being stranded in a confined space. Logically speaking, her wish seems to be fair enough, and in view of the fact that she longs to get out and about it is not surprising that she should decide to take a walk in the forest in order to think things through.

Needless to say, Anna loves her walk in the forest, and this only confirms to her that she really must take a job which will not confine her to an office environment. Thinking about what she would like to do, she remembers that as a child she had always dreamed of one day becoming a veterinarian. The memory of this almost-forgotten dream sets Anna thinking and, realising that as a veterinarian she can travel out to farms in order to tend animals, she becomes quite excited. Reacting to this sense of excitement, she does some quick mental calculations and, coming to the conclusion that she has enough savings to study part-time, she decides right there and then that she is going to change her career. Happy and excited, Anna goes home.

On the surface everything appears to be in fine shape, but what really took place in Anna's life that day in the forest? Will she succeed in her decision to change her career and, if she does, will she truly be as happy as she believes she is going to be? In order to predict possible answers to these questions we will have to look at Anna's life as a whole. This we will do briefly so that we may gain a deeper understanding of the effects of internal dialogue.

At the outset, we must remember that Anna is not a warrior, for if she were she would not have been indulging in internal dialogue. We must also bear in mind that every problem in our lives is not a burden, but a challenge which, if handled impeccably, inevitably yields some *gift of power*. However, Anna did not see her problem as a challenge to let go of her view of the world. Had she realised this, she would have viewed her so-called problem in a totally different light and, consequently, her thought patterns and emotional responses would also have been completely different.

THE WARRIOR KNOWS THAT THE WORLD IS NOT WHAT IT APPEARS TO BE, AND THEREFORE DOES NOT MAKE THE MISTAKE OF ASSUMING ANYTHING TO BE MERELY A LOGICAL NECESSITY.

Warriors can never look at events in their lives as being merely what they appear to be at face value. Warriors know from experience that the face value of anything is entirely dependent upon one's view of the world, and since they are striving to rid themselves of that view, warriors naturally avoid looking at things in their accustomed manner. Not looking at anything in an accustomed manner is, of course, a not-doing and, through this, warriors also change the way in which they think and feel about things in general. In effect, this means that the warriors have changed the nature of their internal dialogue.

For Anna this was not the case at all. Never really having questioned why she was unhappy in her current job, she merely accepted her discontent at face value, and then proceeded to justify her feelings by telling herself that the job was boring, and that her working environment was unhealthy. If Anna had wanted to be truly honest with herself, she would have had to acknowledge the fact that she originally abandoned the idea of becoming a veterinarian because she had been a lazy student. At the time she graduated from school, not relishing the idea of having to study for something as intensive as veterinary science, Anna had instead applied for a job as a trainee clerk in the very same bank where she was now employed.

Furthermore, until recently, Anna had never been unhappy training and working in the bank. In fact, being a fastidious type, she actually enjoys her clean and enclosed working environment. In addition, she also spends long hours after work shopping for the fashionable clothing she enjoys to wear, taking great delight in being complimented on her elegant appearance. All in all, Anna is so very fussy about her environment that she even rejects the idea of owning a pet, feeling that pets are somehow dirty and messy. If the truth be told, Anna doesn't really like animals at all.

We have looked at only a few factors in Anna's life, but these are

already enough to see that she has obviously made a helter-skelter decision by wanting to chase after an old abandoned dream. If in the past she has been a lazy student, why should she now be different? It could be that she has learned to be more enthusiastic about studying but, at this moment in time, Anna has no proof of that. However, what is far more important is her disposition as a person, and her personal preferences. Does Anna honestly believe that she will be able to travel to a farm in silk stockings and high-heel shoes? Does she believe that farmers have beautifully clean and sterile surgeries where a dainty female vet can tend to their animals? Besides which, what of the fact that Anna does not even really like animals, and finds them to be dirty and messy?

Anna is clearly not thinking straight, if she is thinking at all. If Anna is going to solve her problem, then she must look at her problem as a challenge to be faced, rather than a problem to be escaped. When we face and overcome a challenge, the challenge automatically dissolves, and as a result we never have to look for an escapism. If Anna wants to be honest with herself, then she will have to acknowledge the fact that basically she has always been very happy in her current job. Therefore, if she now feels discontented with the same job, then it can mean only one of two things. Either Anna needs to further her studies in the same field so that she can qualify herself for a more challenging job in banking, or at least something similar, or else, because of her laziness, she has indeed landed up in a career which she now genuinely finds unfulfilling.

Only Anna can really answer these questions, but she will not be able to do so truthfully unless she is willing to question her view of the world. In other words, what does Anna really believe she is? Does she believe that she is the fastidious type, or does she think she has only become this through wanting to impress others by her appearance? Does Anna believe that she could be happy roughing it up as a vet in a dirty farmyard, or is this just a gloriously romantic dream with no real substance? Does she believe that deep down inside she really does love animals and would love to work with them, or does she honestly find them dirty and messy?

From the example of Anna, the principles involved in internal dialogue are quite plain to see. It should also be clear why it is so vital to understand that we react to the world around us according to the way in which we perceive both ourselves and the world. The manner in which we perceive ourselves is dependent upon our self-image; that is, what we believe ourselves to be or, quite simply, our personal history. Likewise, our perception of the world around us, including our challenges, is dependent upon our internal dialogue; that is, upon what we tell ourselves it is, and this internal dialogue in turn constitutes and maintains our view of the world.

Having defined internal dialogue and its effects, we now need to look at how we can eradicate it, but before we do this a word of caution is called for. It is extremely important to bear in mind that we are now dealing with the teachings for the left side which, by their very nature, are irrational. It is simply not possible to tackle these teachings from the angle of the rational mind. Consequently, the techniques employed are also not as easy to define or to apply as the techniques relating to the teachings for the right side. The onus is therefore upon the reader to study what follows here with meticulous care, for unless this is done, the techniques pertaining to the left side will not surface in a clear or meaningful way, and confusion will preclude the reader from being able to apply these techniques with any great deal of success.

TECHNIQUE FOR STOPPING THE INTERNAL DIALOGUE

If we wish either to change our view of the world, or to eradicate it completely, then we must either change our internal dialogue, or else stop it. It also stands to reason that if we change our internal dialogue, we will change not only our view of the world, but also our personal history. Similarly, if we stop the internal dialogue all together, then not only does our view of the world collapse, but so too does our personal history become erased.

This is something that Toltecs already understood a very long

time ago, but not having grasped fully the purpose of internal dialogue, or the true nature of *intent,* they developed all manner of weird and wonderful rituals with which to stop the internal dialogue. One such ritual, termed the *right way of walking,* is fully described by Carlos Castaneda in one of his books. Another such ritual, termed the *walking meditation,* is today still practised by certain Buddhists. There are many more of these rituals and, as far as rituals go, they are good and do work, especially the two mentioned here. However, at the end of the day, all rituals are far too clumsy and cumbersome, particularly for modern man living in a city environment. It is simply not possible or safe to practise such rituals whilst walking down a busy sidewalk in a city, nor is it practical always to find a deserted spot where the ritual can be practised successfully.

Today Toltecs understand a great deal more about internal dialogue and, consequently, in the present teaching scheme all rituals, including those for stopping the internal dialogue, have been eliminated. This is because firstly, rituals are essentially impractical; and secondly, the only thing of real importance is the activation of *intent.* Rituals in themselves have absolutely no *power* except to enable practitioners to focus their attention, and thereby aid them in the process of activating *intent.*

Therefore, instead of wasting precious time in teaching apprentices rituals, the accent today is placed upon those techniques that ultimately lead the apprentice into the ability to activate his or her *intent.* In this respect it is important to stress that the only way of stopping the internal dialogue, is to save enough *personal power* with which to intend it. A ritual such as the right way of walking was devised essentially to do this, but no amount of walking, in whatever fashion, no matter how obscure or weird, is going to stop the internal dialogue, unless the apprentice intends it to stop.

Furthermore, we now know that it is not wise just to stop the internal dialogue abruptly, as if it were something useless to be discarded. Whilst it is true beyond any shadow of a doubt that ultimately all warriors have to stop their internal dialogue if they are going to be free from their self-imposed restraints, it is

nevertheless not a good thing to want to fly when one has not yet learned to appreciate, or even understand, the act of crawling. We learn as much from crawling as we do from flying, and had the Old Seers been willing to acknowledge this fact, they could have avoided many of their mistakes.

In the teaching scheme used today, apprentices are guided into stopping the internal dialogue step by step; the most important aspect of this training being the activation of *intent.* Simply by applying the fundamental concepts in their daily lives, and by practising the various techniques, apprentices automatically learn to stalk themselves, and thus bring about small but constant changes within themselves. In other words, by practising not-doing, an apprentice is continuously effecting small but definite movements of the assemblage point. This means that the apprentice is in reality constantly changing his internal dialogue bit by bit. Consequently, the apprentice changes also his view of the world, and this in turn alters his personal history. It is therefore a gradual process of *adjustment,* rather than an abrupt cessation.

By far the most important result of this process is that, inherent within it, is the inevitable forcing of *intent.* That is, by struggling to stop the internal dialogue, but not having a ritual with which to do so, the apprentice has no option other than to *intend* it. The fact that the apprentice manages to bring about constant changes within his internal dialogue, and therefore also within his view of the world, is due to the fact that even though he is not aware of it, he is activating his intent. Admittedly the changes are always small to begin with, but this is merely because the apprentice as yet lacks experience in activating *intent.* However, as he becomes more proficient in this ability, so the changes become more significant, until finally the apprentice has enough command of *intent* to stop the internal dialogue completely.

It must be pointed out here that the concept of *gradual adjustment* in no way contradicts the concept that all true changes are abrupt and cataclysmic. Although at face value this may appear to be so, an example may help to clear up this point.

Therefore consider a woman who is forever nagging her husband. The cause of her nagging lies in her particular view of the world, which is obviously at variance with her husband's. Then one day the woman's husband becomes totally fed up, and warns her that unless she stops nagging him, he will leave her. At first this shocks the woman, but she realises that her husband is serious about the threat, and she makes the decision to stop.

Such a decision would have been invaluable had the woman seen this challenge in its true light, and tackled it in the spirit of not-doing. Sadly, this was not the case, for instead of realising that her husband's threat posed for her the challenge to change her view of the world, the woman now just bites back her nagging and suppresses it, no doubt in silent anger. In a case such as this, one could easily be led to believe that the woman really was changing her habits gradually but surely. However, deep down inside, the woman has not really changed anything, simply because she has not changed her view of the world. Given half a chance, the woman will let out all of that suppressed nagging, in one endless torrent of verbal abuse!

If, on the other hand, the woman had understood her nagging and her husband's threat for the challenges they were, then she would also have seen the need to change her view of the world. Such a realisation always comes in a flash of insight, and although it takes time to implement the new knowledge gained, the immediate effect of such an insight is always abrupt and cataclysmic, because our view of the world is thrown into sudden question. To implement new knowledge always takes time, for it is not easy to eliminate the habits of a lifetime. However, by practising not-doing, the woman can, through the process of adjustment, gradually change her internal dialogue, and consequently also her view of the world. Nevertheless, the real change that would have initiated the whole process, is that abrupt change in perception which would have turned the woman's view of the world on its head in one brilliant instant of sober realisation.

In order to see how this process works in practice, we will return to the example of Anna, and demonstrate how an

apprentice today is expected to go about stopping the internal dialogue. In doing this, we will now assume that Anna is an apprentice to the Warrior's Path.

As an apprentice, Anna realises full well that she cannot become engrossed in the face value of her problem, or tackle it with her normal doings. In other words, she knows that she must accept her problem at face value, but that she must also look beyond this face value in order to see her challenge. Anna must believe that she has a problem, and yet at the same time she must ignore the problem itself, for she understands that the problem as such is not really the issue. It is the challenge that is important. But in order to see that challenge for what it truly is, she cannot become hooked to her problem. If she does, she will be able to see nothing else. This is the proper not-doing of the warrior. By practising this, Anna will not become obsessed with her problem, and will therefore have the necessary sobriety with which to grasp her challenge clearly.

> *WHEN ONE LOOKS AT THE WORLD DIRECTLY, THE EYES FIXATE THE ASSEMBLAGE POINT, AND NO MORE MOVEMENT IS POSSIBLE. UNDER SUCH CONDITIONS THERE CAN BE NO FLUIDITY OR SOBRIETY. THEREFORE ONE SHOULD NOT LOOK AT THE WORLD DIRECTLY; THAT IS, ONE SHOULD NOT STARE, BUT GLANCE AROUND CASUALLY AND AT EASE. THIS IS TRUE EVEN IF ONE IS USING THE INNER VISION TO LOOK AT ONE'S OWN INNER WORLD.*

Average man very rarely comes up with the true value inherent within a problem, simply because he either ignores its existence, or behaves as if there is not a problem in the world for which he does not have an answer. Alternatively, he becomes hooked to the face value of his problem. Once hooked, a man will stare at his problem directly, and in trying to find a solution, he will become totally obsessed with the actual problem. This obsession fixes the assemblage point, and consequently the man can see nothing except that he has a problem. The only thing he can do under these circumstances is to resort to rationalisation,

which invariably ends in having to force a square peg into a round hole. Once such a man realises that his solution is far from adequate, or even appropriate, he will automatically begin to justify his actions in an attempt to hide his feelings of inadequacy.

The warrior, on the other hand, will acknowledge that he is faced with a problem, but will then behave as if there is nothing wrong. By doing this he is not allowing his rational mind to become obsessed with rationalisation, but is instead opening all of his faculties to the world around him. This is of supreme importance, because of the fact that we are constantly surrounded by knowledge, by *power*. Therefore, if we are wide awake, and open to the world around us, we need never be at a loss as to what is the best and most impeccable thing to do in any given situation.

> *POWER FLOWS TO US WHENEVER WE NEED IT. IT IS ONLY THE FIXATION OF YOUR ASSEMBLAGE POINT AND YOUR SUBSEQUENT DOINGS WHICH PRECLUDE YOU FROM USING THE POWER THAT SURROUNDS US ALL.*

In this respect it is interesting to watch the average man when he is faced with a problem. Such a man, instead of opening himself to the world around him, will almost immediately fall silent, withdraw into himself and start 'thinking', as he calls it. Such 'thinking' is really not thinking at all, but rather a process of rationalisation, activated by the internal dialogue. If the man is concentrating hard on trying to force out some rational answer, which of course must substantiate his view of the world, he will often get a glazed look in his eyes as he stares vacantly into space. And if he tries really hard, he will even frown! With such a man one has to be careful, for if he is disturbed in his 'thinking' he can react quite off-key. Because such 'thinking' is deeply personal and has nothing to do with the world out there, people engrossed in this activity rarely take kindly to being disturbed. Besides, rinding ways in which to uphold one's view of the world is a most serious occupation!

Therefore Anna's decision to walk in the forest is based upon

the fact that she knows the importance of opening oneself to the world. Anna could of course have done this equally well at home. However, in the beginning stages, when one does not yet have sufficient *personal power,* it can be a great help to remove oneself from one's normal environment, as it is always filled to the brim with reminders of one's doings. Obviously if this is not possible, then one just has to cope the best one can in the particular circumstances. Ultimately, any warrior worthy of the name does have enough *personal power* to do anything that is required of him, regardless of his circumstances.

Once she is in the forest Anna does not allow her rational mind to analyse her problem, but instead concentrates on practising not-doing. Therefore, Anna figuratively-speaking puts the problem to the back of her mind, and opens her attention fully to everything around her. By acknowledging the presence of her problem, and yet at the same time focusing her attention upon the world, Anna is allowing *power* to flow to her. Let us look carefully at what exactly this means, and how it works in practice.

By not concentrating on her problem, but upon the world instead, Anna is in effect neatly side-stepping the rational mind's compulsion to engage in internal dialogue. It is in fact this simple but highly-effective technique which forms the basis of that ritual known as the *right way of walking* but, unlike the ritual, this technique can also be used whilst sitting in an office, driving a car, in the middle of a shopping mall, and so on.

In order to understand how this works, it must be remembered that the rational mind is to all intents and purposes nothing more than a magnificent computer. But like any computer, it can only perform one function at a time. In focusing upon the world around her, Anna is in effect flooding her rational mind with a wealth of new information. This simple but completely natural act forces the rational mind into silence, because instead of being used to perpetuate the internal dialogue, the rational mind is now thoroughly occupied in assessing all the new information flooding into it through the physical senses. The stilling of the internal dialogue obviously means that Anna also

cannot uphold her view of the world, or at least not whilst she keeps her attention focused upon the outer world.

Now, when Anna hears the bird-call, she also avoids the trap of becoming involved in the face value of the sound, for she knows that to do so would only throw her straight back upon her view of the world. Instead, Anna stops, so that she can give the sound her full attention. In listening to that sound, she knows that although it could be a bird singing, it could also very well be something else which merely sounds like a bird. This is a valuable approach, for unless Anna can actually see the bird making the sound, she cannot in all honesty identify it as definitely being a bird.

However, since it is not really Anna's concern at this moment to identify the origin of the sound, she chooses to listen to it in terms *of power*. In other words, knowing that she is surrounded by *power*, she knows equally well that this sound carries for her a message. Therefore, in that moment, Anna is not listening to a bird-call, which is the face value of the sound, but instead is listening to *power* speaking to her through that sound.

It is appropriate to digress here for a moment to point out that any such message is technically termed an *omen.* However, it is important to know that omens have absolutely no meaning for the rational mind. As is clear to see in this example, omens are irrational, and therefore have meaning only for the heart, or left side. What this in effect means, is that omens call forth feelings* which trigger emotional responses. If these emotions and feelings are handled correctly, they do lead the warrior to new knowledge; but any omen dealt with by the rational mind ends up as nothing more than hocus pocus. Needless to say, if such hocus pocus is believed and acted upon, it leads only to trouble.

Omens and their interpretation are always regarded with a great deal of awe, and yet to single out omens as being mysterious is typical of man's insistence on ignoring his own

** It is vital to remember that the terms 'emotion' and 'feeling' are not synonymous. Emotion is a secondary impulse generated during the act of perception, whereas feeling is the product of registering irrational knowledge.*

innate mystery. Man is the greatest mystery known, having a potential which is truly awesome. Yet in his stupid ignorance, average man never pauses to consider this fact. Consequently, it just never occurs to him that he is a breathtaking being capable of the most astonishing magic.

Admittedly it is at first never easy to recognise omens, and to interpret them requires a skill which can only be acquired through constant practice. Yet all of us have the ability to interpret omens in exactly the same way as we have the ability to read and write. To start with, every child has to learn to decipher those strange characters we use in writing, but once this has been done, reading is as easy and automatic as tying one's shoelaces. Exactly the same principle applies to reading omens, except that the secret here lies in realising that the world is not what man's common view of the world has led us to believe. If we refuse to take things merely at face value, but instead look for the underlying implications, *power* will always flow to us as a matter of course, and the interpretation of the message revealed is then simply a question of learning to listen to one's heart.

Listening to the sound of the bird-call, Anna becomes filled with a deep sense of joy at the recognition of beauty and harmony - so much so, that her eyes unexpectedly brim with tears. At that moment she can feel how very important beauty and harmony have always been to her. This realisation is not a result of Anna rationalising about it, but rather the irrational effect of listening to *power* speaking to her through that beautiful sound. The insight has been abrupt, and has also touched her very deeply.

Wiping away her tears, Anna continues on her walk, once again giving the world her full attention. Note that she does not interrupt her walk by sitting down to think about her experience. If she had done this, she would simply be indulging in rationalisation. The realisation of how important beauty and harmony is to her is all that matters, and this does not need to be rationalised or justified in any way.

When, shortly afterwards, Anna notices what looks like a shadow, she once again stops to give it her full attention. As with

the bird-call, she does not become involved with the face value of the shadow, but instead carefully watches it passing over the ground and through the trees. The fact that a cloud must be passing in front of the sun is not even vaguely her concern, for Anna is too deeply engrossed in watching the movements of *power*.

In that moment of concentration, Anna suddenly senses the presence of something dark, which sends an involuntary shiver down her spine. Focusing her attention upon that sombre presence, she gets the impression that it seems somehow familiar to her, like something from her past. Anna notices that the shadow is moving to her left, and the thought flashes into her mind that there is something irrational within her subconscious that she feels is dark and frightening. Again, without having to think about it, she knows that *power* has indicated to her that she must uncover this forgotten fear through the technique of recapitulation. Then, turning away from the shadow, Anna continues her walk.

The sound of a branch breaking in the distance startles Anna, freezing her to the spot. Holding her breath and listening intently, she waits to hear if the sound will be repeated. After several seconds of silence, she takes a deep breath, and when the sound is still not repeated, realises that *power* was telling her, amongst other things, to be wide awake. Still pausing to listen, Anna can clearly recall the sound that had so suddenly arrested her attention. It had been a single wrenching sound, at a distance, but nevertheless shattering in its clarity. Somehow Anna feels that the bird-call, the shadow and this sound, are all part of the same message, but not knowing exactly how they all fit together, she resumes her walk.

Coming then to the little stream, the gentle sound of running water brings about in Anna a deep sense of peace and quiet and, all of a sudden, she experiences again the same profound sense of joy she had felt on hearing the bird-call. Again tears well up from some strangely-familiar core of Anna's being and, feeling an odd mixture of melancholy and relief, she instinctively sits down on a low rock next to the stream.

Watching the clear water flowing over the small rocks and pebbles forming the bed of the stream, Anna realises that this little stream reminds her so very much of her own life as a child. Short scenes from her childhood begin to flash through her mind, each one showing a little girl filled with the freshness and purity of a child's innate sense of joy. Remembering that as a child she had always bounced along singing to herself, and that anything of beauty made her clap her hands together in excitement at what she had discovered, Anna smiles quietly to herself.

A child who had been perfectly content to play on her own, Anna found great delight in her mother's garden, filled as it was with a rich abundance of flowering plants, butterflies and birds. Thinking back upon that sunny garden, she vividly recalls the many long and happy hours she spent in playing at being a fairy queen ruling her domain. In this game the butterflies were Anna's fairy subjects flitting about their business, whilst the birds were beautifully dressed ambassadors from foreign realms, bringing their messages to the fairy queen.

Sitting there next to the little stream, Anna is lost in recalling how often the young fairy queen held court for the ambassadors under the mulberry tree at the bottom of her mother's garden. The birds loved the mulberries, and whilst they feasted and chattered non-stop, Anna listened and dreamed of the exotic countries they visited on their yearly migrations. On these occasions the young fairy queen dreamed of travelling extensively, and of one day visiting those countries herself.

Looking down at the clear water gurgling softly over the little rocks and pebbles at her feet, Anna feels overcome by a deep sense of longing to experience once again that same sense of freedom and joy she had known as a child. At that moment she does not see the little stream, but sees instead a happy child bouncing joyously through her mother's garden. Those had been balmy days of wondrous freedom. Not freedom in the sense that she did not have problems as a child, but freedom in the sense that for that little girl no problem had ever been an insurmountable burden. It had been a time when Anna, like the

little stream, had the ability simply to flow across and around her problems with gende ease.

Having realised this, Anna now understands her problem for the challenge it really is, and with this realisation comes an understanding of die message *power* had communicated to her on her walk through the forest.

The bird Anna had heard was an ambassador calling the fairy queen to court. *Power* was reminding Anna that it was time once again to listen to her inner dreams and to work at materialising those dreams. Yet she also knows that the world is not what it appears to be, and therefore she cannot take her childhood dreams at face value. Therefore, Anna is fully aware that her childhood desire for travel does not necessarily mean that she will now start travelling the world, but rather that it is time to begin exploring her own inner world, in the same way that she had explored her mother's garden as a child.

Thinking about the balmy days spent in that beautiful garden, Anna again has to blink away tears. Realising how empty and meaningless she has allowed her life to become, she now knows that it is not her job which is boring her, but her own insensitivity to the world around her. As a small child, she had been thrilled by the beauty surrounding her everywhere - even the simplest of littie things inspiring in her a sense of joy and excitement. Now, over the years, that naive and spontaneous approach to life has become overlaid by an acquired sophistication, dulling Anna's innate sense of carefree joy. Instead of allowing herself to still enjoy the simple things in life, she has become obsessed with the idea of what an elegant young lady should be.

In pursuing her ideas of elegance and sophistication, Anna has lost contact with her own true inner feelings. It is therefore not surprising that she has become restless and discontented. Her own view of the world has created within her life a greyness, much like the shadow she had seen earlier in the forest. Remembering the sombre quality of that shadow, Anna again shivers. Realising that she still has much to recapitulate, she makes a mental note to find out what deep-seated fear has caused her to start pursuing her ideas of elegance and sophistication.

It is vital for Anna to find out what transpired in her childhood to prompt her into abandoning the carefree ways of a happy child. Only by doing so can she undo her view of the world, and once again connect with her true feelings and nature. Furthermore, she can now see very clearly that it will not help to change her job, because in actual fact her job has nothing to do with her restlessness. Anna knows that she must instead allow the inner fairy queen to take her hand and lead her back to that serenely peaceful spot under the mulberry tree - that still point within, where she is totally at peace with herself. Only there will she be able to remember what happened in her childhood to shatter her dreams. Anna realises that just like the sound of die breaking branch in the forest, it must have been something totally unexpected and devastating to a little girl.

This example demonstrates how it was possible for Anna to break away from her view of the world temporarily by practising not-doing, and by refusing to indulge in internal dialogue. Through social conditioning the rational mind of every person has been programmed into upholding man's common view of the world. In conjunction with this, all individuals also build into that basic programme their own particular view of the world, which is based upon their personal interpretation of the common view they inherited. The habitual internal dialogue is the mechanism which keeps that programme going. Therefore, whilst it is engaged in internal dialogue, the rational mind must register everything in terms of the in-built programme. However, once the internal dialogue has been stopped, individuals are then free to change their view of the world, should they choose to do so.

If Anna is going to find the peace and happiness she longs for, then even though it will still take a long time before she can dismantle her view of the world completely, it is nevertheless imperative for her to start using the knowledge she gained in the forest to erase her personal history. Here it is important to remember that personal history is the self-image acquired as a result of what one believes oneself to be, because of one's view of the world.

In this regard, Anna has already seen that she is no longer in contact with her own inner feelings, but has instead acquired a self-image based upon what she thought she should be. In other words, Anna's personal history revolves around her self-image as an elegant and sophisticated young woman who is highly fashion-conscious. If she is going to succeed in eradicating her view of the world, then it stands to reason that she must erase her self-image. In other words, she must start changing what she believes herself to be. This does not mean that Anna must necessarily change her life-style or, for that matter, her outer appearance, but she must change what she thinks and feels about herself. In order to do so, Anna must continue stopping her internal dialogue, otherwise she will not be able to avoid the influence of her self-image.

It should be pointed out here that in trying to stop the internal dialogue, it is also important for apprentices to take care in what they reveal about their personal life. It is impossible to avoid one's self-image if one is constantly busy confirming that self-image to everyone around one. Therefore, if apprentices are going to erase their self-image, then they must also erase that image in the minds of those who know them, otherwise, in their interactions, such people will constantly force the apprentices back into the old image. In other words, if Anna is going to change what she believes about herself, she cannot afford to make her colleagues and friends believe that she is indeed merely a shallow and empty-headed young woman whose only interest in life is fashionable clothing.

IN ORDER TO ERASE HIS PERSONAL HISTORY THE WARRIOR MUST CREATE AROUND HIMSELF A FOG IN WHICH NOTHING ABOUT HIM SEEMS TANGIBLE. ONLY TANGIBLE PEOPLE HAVE PERSONAL HISTORY.

This is a point which often causes a great deal of confusion, for it is generally assumed that warriors in some way try to hide from the world around them. However, this is very far from the truth, for the simple reason that it does not help to be secretive about one's life when it is clear for all to see that one is being secretive. Such an act only inspires curiosity and suspicion, and obviously this is not at all helpful or healthy. To create a fog around oneself means that one must stop believing in one's own self-image. If one does this, one gradually ceases to behave in one's habitual manner, and it is this change in behaviour that creates the so-called fog. Because people judge us according to our actions, those around us become uncertain of how to react whenever we change our ways.

This uncertainty naturally makes people look at one anew. It also forces them to ask questions and, depending upon the answers, they will then form a new opinion about one. Using the technique of stalking, a warrior can truthfully answer any question without allowing the person concerned to form any clear-cut image of him. This is important, for if an apprentice wishes to erase his personal history, he must take care not simply to replace one image with another. An example will help to clarify this point.

If a friend were to ask Anna if she still enjoyed shopping as much as she did in the past, Anna could reply by saying something to the effect that she most certainly does, but that she now shops in a completely different way. This will prompt her friend to ask what she means. Anna can now erase her previous image by saying that she has come to realise that outer elegance means nothing without a sense of inner beauty, and that she therefore now shops around for inner beauty. The chances are that Anna's friend will either realise that Anna is no longer the woman she knew before, or else will feel confused and won't know what to make of Anna's answers. Should the friend feel confused, she will either stop questioning Anna, or else try and press her for a clearer answer.

If Anna's friend stops questioning her, she will still realise that the woman she is speaking to is obviously not the woman she

believed Anna to be. If, on the other hand, she continues to ply Anna with more questions, Anna can keep leading her friend ever further away from her former image of her. However, the end result in both instances will amount to the same; namely, that Anna's friend will feel that she does not really know Anna in the true sense of the word. Anna's actions can of course only become possible once she has seen the necessity of erasing her personal history, and has begun to dismande her view of the world.

A point which should be clarified here, is that once a warrior has already dismanded his view of the world and erased his personal history, he will normally still refrain from speaking about his personal particulars. However, the warrior's reticence to speak about his personal life is not through any sense of secrecy as such, or any real need to maintain caution, but simply because once personal history has been erased, the warrior ceases to think and feel in terms of his old self. In other words, although the warrior will still be the son of Joe and Annie Average, he no longer feels like he did in growing up at home, nor does he any longer think as he did then.

Once the warrior has erased his personal history, he is to all intents and purposes no longer the son of Joe and Annie, except in name alone. Nor are Joe and Annie any longer his parents, except in the biological sense. However, there is far more to being a son than is revealed in the name. Likewise is there far more to being a parent than having biologically produced a physical body. Therefore, although the warrior may still visit his parents regularly, he is in reality a stranger to them and their world, by virtue of the fact that he does not participate in their common view of the world. The concept and act of *a son visiting his parents* is part and parcel of such a common view mutually shared, but if the warrior is no longer adhering to that view, then correctly speaking he is only playing a specific role, for whatever his reasons may be.

CONCEPTS SUCH AS AGE, PLACE OF BIRTH AND PARENTAGE CAN ONLY HAVE MEANING WITHIN THE CONTEXT OF PERSONAL HISTORY.

A warrior who has erased his personal history will often in all seriousness state that he has no age, or parents, or family. Although such a statement will always be uttered tongue-in-cheek, it is nevertheless typical of most statements made by a stalker. Obviously, such statements cannot be taken at face value, for although a stalker will never lie, his truth is often not the truth one would expect and, as in this example, will sometimes even appear to be an outrageous lie. Yet, from his own perspective, the warrior is imparting a profound truth. Knowing himself to be his dreamer and not his physical body, the warrior also knows that he cannot possibly be given an age in terms of man's common view of the world - only his physical body can fit into this category of age. Likewise, those beings who biologically gave birth to his present incarnation are also not the warrior's parents, simply because a dreamer does not have parents. Neither, for that matter, can the warrior have a family, other than the group to which his dreamer belongs.

CHAPTER SEVEN

STOPPING THE WORLD

TO STOP THE WORLD IS A SUPERB ACT OF MAGIC. ONCE A WARRIOR HAS ACCOMPLISHED THIS FEAT HE IS A FREE BEING WITH POWER AT HIS COMMAND, AND THUS HIS DESTINY BEGINS TO UNFOLD IN THE MOST MARVELLOUS AND MIRACULOUS WAY.

We come now to what is the very essence of the Warrior's Path, namely, that obscure technique termed *stopping the world.* Stopping the world means stopping our view of the world, and it is the natural result of having stopped the internal dialogue. As far as concepts are concerned, stopping the world is not difficult to grasp. However, it is exceedingly complex in nature, and unless it is fully grasped before it is put into practice, this concept becomes a haphazard affair, which can easily lead to ultimate failure in the attempt at becoming a warrior.

Matters are further complicated by the fact that stopping the world is a technique which takes us far into the left side and, as such it is almost impossible to verbalise. As is always the case with an experience in the left side, we can at best talk around it; that is, we can verbalise the effects of such an experience, but we can never verbalise the experience itself. Therefore, in this chapter especially, it will often appear as if I am going off on a tangent, but such apparent tangents are absolutely necessary in order to verbalise nuances for which there are no words.

In *Return of the Warriors it* is stated that the difficulty of the Warrior's Path does not he in its academic complexity but, paradoxically, in its utter simplicity This is particularly true with regard to stopping the world, because this technique is comprised of so many subtle nuances as to appear completely

insubstantial. If these nuances are looked at individually, each one appears to be vaguely interesting, but nevertheless comparatively insignificant. This happens to be true of everything warriors do, for average man's rational mind is so geared towards complexity that he mostly never notices acts of true *power*.

It is precisely because of this that, for example, an enormously powerful warrior can walk right through a crowd of people without anyone noticing him or her. Such warriors can, in passing, even manipulate the awareness of that crowd if they wish to do so, and not one person will have noticed anything in particular. Some may find it odd that they suddenly feel the urge to do something they had not even thought of a minute before but, generally speaking, they will simply assume that they are reacting to their own ideas. People are mostly so conditioned to seeing only theatrics, that a crowd such as this will never realise that they have just experienced one of the most awesome acts of magic.

Because his art is such that he never has to draw attention to himself unless he needs to, the warrior is fully aware that herein lies his greatest advantage over his fellow human beings. Therefore the warrior, not being a circus clown, is not at all offended when no-one notices his magic. The ability of a warrior to go about his business unnoticed is one of the finest achievements of Toltecs, for not only does it grant the warrior unlimited freedom, but it also enables him to avoid the fatal pitfalls of self-importance and arrogance. Stopping the world falls into this category of a warrior's magic. On the surface there is essentially nothing theatrical about stopping the world, but for any warrior who has accomplished this act it is a breathtaking experience yielding miraculous results.

In order to understand this clearly, it is necessary to realise that all the teachings imparted so far are essential ingredients in the act of stopping the world. Stopping the world is therefore a composite technique requiring skill in all the techniques given up to this point, in addition to several techniques which are still to follow. Thus it is imperative that we incorporate everything learned so far into one theme, and by doing this,

grasp how each concept and technique slots together to form a whole which is far greater than the sum of its parts. However, before we tackle this, let us first define the results of stopping the world, so that there can be no doubt why this act is of such supreme importance to anyone who wishes to become a warrior.

As the discerning reader will have noticed by now, there are a number of ways in which we may define the difference between an apprentice and the true warrior. Of all possible definitions, the one which is perhaps the most significant is that a warrior is a man or a woman who has stopped the world, whereas an apprentice is still learning to do so. However, in the teaching scheme used today, it is not always easy for the novice to ascertain whether or not an apprentice has rightfully graduated to the level of warrior. This is so because apprentices today can bring about many of the effects which properly belong to the act of stopping the world.

By far the most important result of stopping the world is that the warrior is now free from his social conditioning, and is also able to move and shift his assemblage point at will. Here it must be remembered that a movement of the assemblage point brings about sobriety, but a shift, on the other hand, brings about an altered state of perception. Although sobriety may be termed an altered state of perception in its own right, it is important to bear in mind that all movements of the assemblage point pertain only to the first attention, or normal awareness. By contrast, a shift of the assemblage point takes the warrior into the second attention, or heightened awareness, which is what technically constitutes a true altered state of perception.

To be able to move and shift his assemblage point at will, an apprentice will necessarily have had to master all the teachings given to him up to this point, which naturally also includes having to live like a warrior. Obviously the apprentice's first major step in his development is when he has gained proficiency in moving the assemblage point so as to achieve sobriety. Once this has been accomplished, he has in effect graduated to the level of hunter. When, in addition to this, he has also learned to

live like a warrior, and is able to shift his assemblage point so as to enter into heightened awareness at will, such an apprentice can rightfully be termed a warrior.

The warrior, being free of his view of the world, and capable of bringing about altered states of perception, can now align any energy fields of his choice. If the assemblage point is shifted far enough away from its customary position, then the resultant perception is so radically different from what is normally perceived, that this new level of perception can rightfully be classified as a totally different world. This is what is technically known as *assembling a new world.*

Although assembling other worlds is a concept and a technique which can only be dealt with much later on, it is mentioned here so as to indicate the goal, for this is a natural progression from having learned to stop the world. Therefore, let us take a brief preview of this concept, in order to gain a better perspective on the technique of stopping the world.

Within the band of man there exists a total of ten distinct worlds that can be assembled, one of which is of course the world we ordinarily perceive in normal awareness. The other nine worlds are every bit as real and as factual as man's ordinary world, but these worlds can only be perceived once they have been assembled. This means that once the warrior is capable of shifting his assemblage point to the position at which one of these other nine worlds exist, he can then align those energy fields which constitute that particular world. Through doing this, the warrior has in effect assembled his perception within that new world.

However, it is important to bear in mind that the luminous cocoon is one coherent whole, consisting of masses of energy fields interacting together as one continuum. There are no gaps or areas within the cocoon that are not filled with energy fields. Therefore, although there are ten distinct worlds existing within the band of man, these ten worlds do not exist independently of one another. In between these worlds, and connecting them with each other, are an untold number of energy fields which can be utterly confusing to the novice.

The energy fields existing in between the different worlds have an exceedingly wide range of vibration - each vibration melding inconspicuously into the next. The end result of this set-up, is that the energy fields closest to any one particular world will be very similar to that world, but the further one moves away from that world, so the energy fields encountered will gradually begin to take on the qualities of the next world, and so on. Thus it becomes impossible to distinguish which of the intermediate energy fields belong to which world. In the final analysis, it is only the degree of a specific quality belonging to any one particular world, as reflected in the intermediate energy fields, which will indicate with which world the energy fields encountered are most closely allied.

The ability to distinguish with clarity between the various degrees of any specific quality is not something any warrior, other than the very advanced seer, needs to concern him or herself with. What, however, is of importance to every warrior, is that there does exist between the ten worlds a very definite system of interrelationships, and it is vital that every warrior is able to recognise and comprehend this system fully. These interrelationships are quite simply the result of the interaction between the ten worlds, and are technically termed *jewels of the Warrior's Path* or, quite simply, *jewels.*

Existing within the intermediate energy fields surrounding the ten worlds inside the band of man are a total of twenty-two jewels. Twenty-one of these have clearly-defined qualities of their own, over and above the various other qualities within the energy fields themselves. These jewels can very easily be mistaken for worlds in their own right. However, it is important to realise that there are only ten proper worlds; the jewels being merely the interrelationships between these worlds. Therefore, if the assemblage point is not shifted far enough in order to assemble one of the other nine worlds, then in effect the warrior will perceive one or other of the jewels, and although this will constitute an altered state of perception, it does not constitute a new world as such.

It will have been noticed that all references to other worlds

have been in relation to the band of man only. This is because there are many more worlds within the cocoon of man which can be assembled; some only with enormous difficulty, others with alarming ease. The phrase 'witb alarming ease' is used very specifically, because there are many practices of our ancestors which are by any standards truly horrific. One such practice entails assembling the *world of the beast* and, of all possible worlds, this is one of the easiest to assemble, by virtue of the fact that man is very closely allied to animals.

It is not easy to describe in rational terms what the world of the beast really is, except to say that if this world is assembled, the warrior can adopt any animal form of his choice. However, it should be pointed out that the world of the beast contains qualities other than the animal instincts - qualities which are truly abhorrent and repulsive to our human condition. Furthermore, to assemble the world of the beast always brings about a total transfiguration or, more correctly, trans-embodiment. In other words, the warrior who has assembled the world of the beast, temporarily, but quite literally, changes into whatever animal he chooses, or any other beastlike form he may fancy.

Warriors who walk the Path of Freedom avoid these practices, for not only are they useless in the acquisition of true knowledge, but they also have the tendency to permanendy colour *personal power*. This means tbat if a warrior assembles the world of the beast, his *personal power* is for ever afterwards tainted by the qualities of that world. It is not possible to enlarge upon this concept here, except to point out that such effects are totally undesirable to the warrior who is dedicated to walking the Path of Freedom, for by nature they are retrogressive. If these effects are accumulated through continuous practice, the warrior actually becomes ever more beastlike. It is in this weird phenomenon that many of the old legends have their basis, and in this regard the example of werewolves, although today much embellished, is not as fanciful as is generally assumed.

The point to be grasped here is that man is truly a magical

creature of the universe who not only has an apparently unlimited potential, but who is also enshrouded in a mystery defying all rational thought. Yet the bane of human existence is that average man today lives a sterile life of mundane pettiness, which automatically excludes all awareness of his exquisitely divine nature and his unbelievable potential. This state of affairs is a sad testimony to the extent of man's ignorance, and to his own insistence upon adhering to a social conditioning which is utterly debilitating in every respect.

IT IS NOT POSSIBLE TO BECOME A WARRIOR WITHOUT STOPPING THE WORLD. IN ORDER TO DO SO YOU MUST BELIEVE THAT IT IS POSSIBLE, AND THAT YOU TOO ARE A MAGICAL BEING OF THE UNIVERSE CAPABLE OF DOING SO.

The goal of the warrior is to achieve not only freedom from his social conditioning, but also that freedom which allows him to explore all his potential as a magical being. Such freedom naturally includes the ability to align any energy fields of his choice, and to explore all the many different levels of perception available to man. However, true freedom is only possible once the apprentice has managed to stop the world. It is simply not possible to explore our hidden potential whilst we remain firmly caught up in this world we have inherited by virtue of our physical incarnation, and the accumulated effects of social conditioning.

Our fellow human beings may try their damnedest to convince us that this world is the only reality there is, but the potential warrior is a being who senses with every fibre of his or her being that there is far more to life than that which meets the eye. Consequently, the apprentice to the Warrior's Path chooses to believe that he can leap inwards to the very core of his being, to discover there, firstly, who he really is; secondly, what his true potential encompasses; and thirdly," what his destiny actually implies. Once this decision has been taken, the apprentice's development is accelerated beyond all imagining.

Having looked at why it is so important to stop the world, we now come back to the point of having to define the actual process involved in this all-encompassing concept. Previously it was stated that stopping the world is a composite technique which incorporates everything learned so far, as well as several techniques which are still to be imparted. The techniques outstanding need not be of immediate concern to the reader. Once a working understanding of the technique involved in stopping the world has been acquired, these later techniques slot in quite automatically and comfortably. Therefore for now we will concentrate only upon the teachings already imparted.

If we were to express in a nutshell what is entailed within all of the teachings imparted up to this point, we could very accurately do so in one short phrase, namely, *learning to feel good about oneself.* This then is the cardinal theme throughout all of the teachings given up until now. The majority of apprentices who fail in becoming warriors are those who stubbornly refuse to acknowledge the possibility that they are perhaps far more than they believe themselves to be. Apropos this, it must be stressed that all our social conditioning, and man's subsequent imprisonment within it, is based upon the concept of unworthiness in one form or another. The only reason why humanity leads the generally oppressive life it does, is simply because men and women have come to accept that they do not deserve anything better. Riddled with feelings of guilt and unworthiness, people quite unconsciously uphold the idea of victimisation. As a result, the concepts of superiority and inferiority continue to flourish, repeatedly bringing forth in man reactions of either self-importance or self-pity.

It is worthwhile to digress at this point in order to touch briefly upon a concept which plays havoc in the minds of far too many people, namely, the theological concept of *sin.* This is a

concept which is diametrically opposed to all of the Toltec teachings, for upon the Warrior's Path apprentices are taught not to indulge in a sense of unworthiness. Instead, they are given those concepts which enable them to see their life in its true context. Through this, they can gain that perspective necessary in order to accept themselves as having a definite purpose and value within life.

All of us, no matter who or what we may be, are units of that greater whole we call life and, as such, have our little part to play in that grand process we call evolution. The part which each and every individual has to play is what we call destiny and, at the end of the day, evolution is dependent upon the sum total of all individual destinies, for there is but one life evolving one awareness. It therefore stands to reason that the only sin is the *sin of separativeness.* In other words, every time a man indulges in feeling either superior or inferior, he separates himself from the greater whole.

All sense of superiority or inferiority can always be traced back to a feeling of unworthiness. Not being able to see his own innate value as an individual, average man must perforce feel unworthy, and therefore cannot accept his life for what it is. Consequently, instead of seeing his challenges as *gifts of power,* the man desperately tries to change himself and his life into something he imagines will bring him peace and happiness. In doing this, the man ends up fighting everyone and everything around him, including himself and his own destiny. In this inane process he never does get to play his part in bringing forth his full potential and, in this, injures not only himself, but also everyone around him; for it must ever be remembered that all of life is interactive and therefore interdependent. This, after all, is the very meaning of the interrelationship of life.

All the great world religions place enormous importance on the concept that man must *repent* his sins. The Christian tradition especially hammers home the fact that 'whosoever repents his sins shall be forgiven, and so inherit the kingdom of God'. In this respect it is a great pity that man, in his laziness, has never really taken the trouble to understand the implications

of the words he uses. If man would only do this, then there would not be so much misunderstanding surrounding the subject of sin.

The word 'repent' comes from the Old French word 'repentir', which in its turn has its etymology in the Latin 'contritus', from 'conterere', which comes from 'terere', meaning 'to grind'. When we face our challenges in life, whatever these may be, we 'grind' out of them our *gifts of power*. Having done this, those challenges have served their purpose, and have therefore become 'contritus', that is, worn out. Exactly the same principle applies in the technique of recapitulation. By reliving the past challenges which we could not face and conquer, we grind out of them their true purpose; that is, we repent in the truest possible sense of the word.

It very obviously stands to reason that once we have faced and conquered our unresolved challenges from the past, then we can also be forgiven. But here again man does not understand the words he uses, for the word 'forgiveness' has nothing whatsoever to do with man's cowardly idea of absolution from sin. The word 'forgive' is an ancient word in which the prefix 'for-' means quite literally 'to reject'; that is, to reject the giving. In other words if, according to a man's perception, he has sinned against another being, he will for as long as his sense of guilt persists, continue to *give* to that person, in one way or another, in an attempt to exonerate himself from his sin. Likewise, if the man feels that it is he who has been wronged, then he will continue to demand *payment* for the wrong done to him. This state of affairs is the real meaning of the Toltec phrase, *being hooked, to one's fellow man.*

It is therefore clear to see that once a man does repent, that is, see his challenges for what they really are, then he will reject the giving, whether this is his giving to another, or the other person's giving to him. In other words, the man will forgive not only himself, but also those who have helped him to come to grips with his challenges in life. Furthermore, if man was created in the image of God, then the kingdom of God cannot be anything other than man's divine birthright as a son of God. It

therefore also stands to reason that this birthright must then be man's full potential as a magical being of the universe. In this respect, the Church is quite correct when it states that man must be free from sin in order to inherit the kingdom of God, for how else can man claim his birthright, except by fighting to free himself from the sin of separativeness; that is, his social conditioning.

In dealing with the concept of sin, it is extremely important to realise that in reality there is no sin as such. The real meaning of sin is the act of not playing one's part in bringing out one's full potential as a magical being of the universe which, in theological terms, means failing to live like a son of God. In other words, when a man runs away from his challenges in life by refusing to come to grips with their true implications, he has in effect submitted to the belief that he cannot face those challenges. As a result, such a man will end up feeling like a victim, and in retaliation will victimise those around him in one way or another. For such a man there is no repentance, and therefore there can also be no forgiveness. Hopelessly hooked to his fellow men, the man feels continuously wronged, and then again guilty for having retaliated. Such a man is for ever at odds with the world around him, and so quite literally lives a life of sin - the sin of separativeness which he has inflicted upon himself.

In the light of this, the very first requirement in the process of learning to stop the world is quite simply for the apprentice to stop telling himself that he is the person he has come to believe himself to be, because of his social conditioning. This of course means having to stop the internal dialogue, which in turn leads him into beginning to erase his personal history, so that he can dismantle his view of the world. To stop the world means that we stop our social conditioning, we stop telling ourselves that we arc the victims of circumstance, and we stop indulging in all feelings and thoughts of unworthiness. To stop the world means that we make the conscious choice to take full responsibility for ourselves and our actions, whether these actions be physical, emotional or mental. To stop the world means that we come to the point where we decide to bring an end to everything which has been

making us unhappy, and to step into a brand new life.

Such a decision, though, is not a decision that can be made helter-skelter, nor can it be based upon a mere wish or, for that matter, upon the intellectual assumption that it seems to be a good idea. When it is made, such a decision is the inevitable result of an inner directive which comes straight from the heart. This directive is what is known as the *Knock of the Spirit,* the implications of which are so refreshingly simple, but at the same time also sO deeply profound - 'stay where you are and perish, or *seize the fleeting moment of chance'.*

The decision to take one's chances is not something any person will willingly do if he is happy in the life he is leading. To take one's chances, in the true sense of the word, is only possible once one has come to the realisation that one does not have a choice. Therefore, the choice to become a warrior and fight for one's freedom is not a decision based upon the romantic concept of glory and power, but is instead *an act of survival.*

However, so great is man's arrogant persistence in holding on to his social conditioning, and so great is his fear of the unknown, that it normally takes some tragedy or catastrophe before the individual is willing to consider taking his chances. Thus, for such people the *Knock of the Spirit* has to come in the guise of some dire occurrence. Yet, this is far from being the rule, for there are also a great many men and women who have seized their fleeting moment of chance, simply because they were sensitive and wide awake enough, to listen to their hearts.

A point of particular relevance here, is one that often inspires much curiosity and speculation, namely, visions that have their basis in religious ecstasy. Whenever an individual has to be forced by the circumstances in his life into taking his chances, then very often such an occurrence can be accompanied by a spontaneous and temporary shift into heightened awareness. Such a shift can be brought about by serious illness, severe shock, excessive grief, or any other profound emotion. Whenever such a spontaneous shift occurs, the person concerned will invariably experience an altered state of perception. However, not having the necessary frame of reference to perceive this altered state for what it really

is, the person's rational mind is forced into having to interpret that experience in terms of the known.

The result of such an interpretation will, of course, be in accordance with the individual's social conditioning. If, for example, the individual has a Christian background, he will therefore experience some form of religious ecstasy in which he either sees a vision of God, or an angel, or simply some form of divine light. Such a shift into heightened awareness is always only temporary, but even if it lasts for only a few seconds, the experience will convince the person that he has been called upon to repent his sins. The chances are that such an individual will never have heard about stopping the world, but if he takes his experience seriously, and truly acts upon it, then he will in effect stop the world. Admittedly such a person will not be able to stop the world in Toltec terms; that is, he will not be able to move or shift his assemblage point at will, but in one way or another, he will nevertheless exchange his old world for a new one.

In the final analysis, stopping the world means that, having come to the point where one realises that any view of the world is a severe limitation, one makes the decision to step free from all views altogether. Not having any view of the world at all is a concept that cannot be grasped by the rational mind in normal awareness. As a result, the implications of what has been stated so far are not at all easy to understand. In this respect, an example will help greatly, but it must again be stressed that the onus is still on the reader to study this chapter with the greatest of care, in order to extract from it those left side nuances which cannot possibly be expressed in words. Unless these nuances are comprehended, the reader will not be able to use the information imparted here in the way that it should be used.

The example we will look at is not hypothetical, but is based upon the life of a real person - a woman I shall call Lorna. Obviously Lorna is not the real name of the lady concerned, but her story is real enough. The reason why a real-life example has been chosen is so that there can be no doubt about the importance of having to stop the world, and also to point out to the reader that no matter what our life circumstances may be, we

all have the choice, if we so wish, to rise above those circumstances by meeting our challenges. In quoting this example it would have been simple enough to tell only that portion of Lorna's tale which pertains to stopping the world, but doing this eliminates far too many of the subtle nuances which gave rise to the actual act of stopping the world. We will therefore look at Lorna's story in its entirety.

Lorna grew up with the belief that women are inferior to men, and therefore merely second-rate citizens. As a result, Lorna always used to crave male recognition. Consequently, when at the age of eighteen Lorna met a young man, who by her standards was very much a male, she fell head-over-heels in love with him. Lorna's boyfriend, Dan, was to all intents and purposes a nice enough young man, except that he in his turn had also grown up in a family where women were very much subservient to the men.

At the beginning of their relationship Dan gave Lorna his undivided attention, whilst Lorna, extremely flattered, was only too eager to please him in every way. Therefore, when Dan expressed his wish to have a sexual relationship, she felt that she could not refuse. Nonetheless, this was for Lorna a difficult decision. Having been raised in a strictly religious family, she was brought up to regard pre-marital sex as a sin. Yet, she also feared that if she did not comply with Dan's wishes, she would lose him.

Although the pre-marital sex made Lorna feel dirty and sinful, she hid her feelings of guilt as best she could not only from Dan, but also from herself. However, the thing that shocked Lorna more than she was prepared to acknowledge at the time, was the fact that although she sacrificed her virginity to Dan, he never once intimated that he intended marrying her. This realisation made Lorna feel even worse about herself. In her desperation to fight off the nagging feeling of having prostituted herself for the sake of keeping Dan's attention, Lorna threw herself into a wildly passionate sexual relationship with Dan, hoping thereby that he would want to marry her. Trying to make him sexually happy, Lorna became ever more seductive in her

dress, her behaviour, and even in her speech. In other words, through not being able to see her own worthiness, Lorna was beginning to materialise her view of the world.

As fate would have it, Lorna fell pregnant just over a year after she met Dan. Expecting that Dan, as the father of her unborn child, would be understanding, and that they would now get married, Lorna told Dan of her predicament. Dan, however, was anything but understanding. Feeling cornered and somehow tricked, he lashed out cruelly at Lorna, accusing her of being an irresponsible slut who obviously did not have enough intelligence or self-respect to have prevented pregnancy.

Utterly devastated, Lorna confided in a friendly colleague at work, and on the advice of this worldly-wise lady, bought herself a back-street abortion. Needless to say, the abortion did not resolve Lorna's turmoil. On the contrary, it made her feel even worse about herself. By now, feeling convinced that she was indeed not only a common slut, but also the murderer of her own child, Lorna started to lose all sense of self-respect. Consequently, when Dan again forced his attentions on her after the abortion, Lorna had neither the courage nor the will to send him away. Utterly alone in her misery, Lorna once again submitted to the wishes of the only man she had ever loved.

Six months later, and in spite of the fact that Lorna had taken the necessary precautions not to fall pregnant, she once again did so. This time, however, Lorna was prepared for Dan's anger, but also very determined that even if Dan did not want to marry her, she would not have another abortion. When Dan finally realised that Lorna was not going to change her mind, he reluctantly agreed to marry her for the sake of both his and her parents. By this stage in Lorna's life she was convinced that women were definitely at a disadvantage in a man's world, and therefore that any marriage would be better than having to raise an illegitimate child on her own.

Lorna's marriage to Dan was a total fiasco. Although Dan did provide her and her son, James, with a home, he never missed an opportunity to make her life a misery. Throughout her marriage, Lorna had to suffer severe mental abuse from Dan. However,

believing that she had no right to complain, because of her actions in the past, Lorna tried her level best to be a good wife and mother. Working like a slave in her own home and garden, she would often quietly cry herself to sleep from sheer physical and emotional exhaustion. In this respect Lorna quickly learned not to show her emotions to Dan. On the few occasions that she did dare to show her emotions, Dan became exceedingly angry, and by sexually humiliating her, made her understand that this is what happened to women who tricked men into marriage.

After three years of sheer agony in her marriage, Lorna could stomach the abuse no longer. So one day she suddenly just packed her bags on impulse, took her son and left, leaving Dan only a note to say she wanted a divorce. Dan readily granted her the divorce. However, this was not the release Lorna had hoped for. Never having been qualified for any specific type of work, she had great difficulty in finding suitable employment. The only work she could get did not bring in nearly enough income for her and James to live on. Finally, absolutely destitute after nearly eighteen months of a desperate struggle to survive, Lorna succumbed to prostitution.

Working for an agency who sent her the clients, Lorna would bed sometimes up to three men a day, week after week. Living in a two-roomed apartment, Lorna's baby son would often walk in on his mother at work, gawking at yet another stranger in his mother's bed. If Lorna's marriage had been hell on earth, this period in her life was a living nightmare. The only way Lorna remained sane was by blocking out all her emotions. She continued to do this until finally she could no longer feel anything at all. In fact, so devoid of emotion did Lorna become, that she started to walk around the apartment in only her nightie, no longer even caring about trying to conceal her activities from her son. Some of Lorna's clients found that having James watch them making love to his mother was most enjoyable, and would often tip the uncomprehending child afterwards, whilst thanking Lorna for an unusually erotic experience.

After two years of prostitution, during which she bedded more men than she cared to remember, Lorna had sunk into a bottomless pit. Having lost all sense of dignity, and no longer able to access any real emotion, Lorna was no longer in touch with her own humanness. Through her belief that women were inferior to men, and never having seen her own worth, Lorna had materialised her worst nightmare. Also, through her belief that the only way she could win Dan's love was to prostitute herself to his wishes, Lorna had quite literally created for herself a career as a prostitute.

One afternoon, Lorna went to rest on her bed after an especially harrowing experience with one of her clients. Although she had long come to accept physical violence as a frequent hazard of her occupation, this man had been particularly brutal. Aching all over, and covered with deep scratches and bruises, Lorna closed her eyes in an effort not to feel the discomfort of breasts that were bleeding where the man's teeth had ripped her skin. Trying not to lick her lips, which were bruised and swollen, Lorna was taken aback as tears suddenly came to her unbidden.

It had been a long time since Lorna had allowed herself to cry, and now, finding relief in her unexpected tears, she started to sob uncontrollably. However, after a little while, Lorna's sobs began to quieten when she felt a little hand touch her cheek ever so gently. Turning her head towards the side of the bed and opening her eyes, Lorna looked straight into the tearful face of her young son, and what she saw in his eyes at that moment shook her to the very core of her being.

'Mommie', the little boy whispered uncertainly, 'Please don't cry' Then blinking back the tears brimming in his young eyes, he murmured, 'I love you, Mommie.'

Shattered and dumfounded, Lorna could only stare back at her son, his simple words echoing over and over in her mind. In his eyes she could see no sense of judgement, but only love and concern for her, his mother. Bewildered, Lorna sat up to pull her son close, before burying her head in his frail little chest. In that moment years of pent-up anguish welled up in Lorna, tearing her soul apart with devastating pain.

Never before had she felt so overwhelmed by sheer emotional agony. Emotions that had been buried for so long now threatened to drive her to the point of insanity. Fear, doubt, worry, anger, guilt, remorse, and more, came and went in rapid succession. However, what Lorna found to be even more heartrending was the fact that throughout those long moments of impassioned grief, it was her six year old son who stood clutching her head to his chest with all the stoicism and support of an adult man. In that little boy, her little boy, Lorna found a strength she knew she lacked. Ashamed beyond words, Lorna wept until, finally, she could shed no more tears.

When eventually she managed to calm herself sufficiently, Lorna got up from the bed, walked to the telephone with grim resolution, and called the escort agency to tell them that she was quitting as from that very moment. This episode with her son sparked off in Lorna, for the first time ever, the realisation that perhaps she did have some value after all. As a result, Lorna took the decision to quit prostitution - a decision that marked the beginning of a change in her view of the world.

A week later, Lorna found herself a job as a cashier in a bookstore, but because the salary was insufficient for her and James she also took on an after-hours waitressing job at a restaurant close to where they lived. Both of her employers were very understanding about Lorna being a single parent, and therefore did not mind that James spent most of his time with her at work. Lorna had finally seized her fleeting moment of chance and taken the gap to freedom, but the road ahead was still to be a long rough ride.

Once Lorna and James had settled into their new life, and the boy had started school, Lorna was able to relax a little as the tensions of the past began to fall away. However, this also marked for Lorna the beginning of a totally new nightmare, every bit as gruesome and painful as her past experiences had been. No longer having an excuse for blocking out her emotions, Lorna became overwhelmed by feelings of utter unworthiness. Horrified by her past, and deeply humiliated by the many times she had accepted degradations of all kinds, Lorna came close to

suicide on more than one occasion. What shamed her most of all was the memory of the many occasions on which James had had to witness her lack of self-respect. Yet ironically, in these times of intense guilt, it was also only because of her son that she never did go so far as to kill herself. The fact that James was totally dependent upon her was the only sobering factor in her life at that time.

Realising that she badly needed help, Lorna began searching for a spiritual path that could bring at least some measure of peace to her tormented soul. Going to church was totally out of the question, for when Lorna aborted her first child, she had been convinced that her sins were far too atrocious ever to be forgiven. Now, after her years of prostitution, her feelings of guilt and unworthiness were greater than ever before.

In her searching, Lorna found her way to the Warrior's Path, and having started the process of recapitulation, she managed to find at least some peace. However, so great was her sense of shame that she simply could not see her life in its true perspective, no matter how hard she tried. Indulging in her feelings of unworthiness, Lorna became horrendously immersed in self-pity, and by refusing to acknowledge what she was doing, Lorna continuously used the sobriety gleaned from recapitulation in order to bolster her feelings of having been victimised.

In her self-pity, Lorna took to indulging, not only in the sense of having been victimised, but also in food of every description. Now, utterly convinced that, as a woman, she had always been hard-done-by in every respect, Lorna secretly delighted in spoiling herself by eating every sweet thing she could lay her hands on. Because in the past she had always denied her own value, Lorna had now swung to the opposite pole by indulging in self-pity. Within four months of this excessive indulgence, she had put on an enormous amount of weight, and although this made her feel even more sorry for herself, she nevertheless continued in her maniacal behaviour.

Six months later, Lorna had become nearly three times her normal weight, and consequently she lost her job as a waitress, because of her unsightly appearance. By this time she had already

reached the brink of disaster as far as becoming a warrior was concerned, and although she knew full well that she was failing on account of her indulgence, it was not until she lost her waitressing job that Lorna was willing to face up to the fact that she was once again slipping back into the pit.

Shocked at being told at the restaurant that she had to leave because she had become an embarrassment to the customers, Lorna went home to reflect. As was by now her usual habit, she at first indulged in a severe bout of self-pity, but when eventually she could cry no more, Lorna started to think seriously about her now dire financial situation. The realisation that she was financially right back to square one hit her with a sudden sobering force. Still somewhat dazed and confused from this shock, Lorna caught herself thinking once again about prostitution. However, the stark truth of her grotesquely fat body quickly brought her back to her senses. With a horrifying clarity that was shocking in itself, Lorna was forced to acknowledge the fact that no escort agency would employ a woman in her condition, and certainly no man in his right mind would find her obesity attractive.

This realisation had been sobering enough, but what shocked Lorna even more was the fact that she could even have considered going back to prostitution. As a result, Lorna did not go to sleep that night, but sat up recapitulating both her career as a prostitute, as well as her more recent life. Finally, in the early hours of the morning, she came to the realisation that neither her sense of unworthiness, nor her self-pity had got her anywhere at all. Clearly, neither of these patterns of behaviour were the answer, and realising then that she would have to bring about a most drastic change if she was going to survive, Lorna tried to think of what she could do to change her life.

At first, Lorna kept coming up against all her shortcomings, her sense of guilt and, most of all, her overpowering feeling of unworthiness and shame. But eventually, close to exhaustion, Lorna finally realised that if she was going to succeed, then it was imperative for her to find at least something in herself about which she could feel good. In other words, without having

understood what it was that she was doing, Lorna had at some fundamental level of her being come to the realisation that it was not good enough to have merely changed her view of the world, but that she would have to eradicate that view altogether.

Remember that Lorna started off her life believing that women were inferior to men, since they had no particular value in their own right, and although the Warrior's Path had shown her that this view was not correct, she had nevertheless been unable to rise above her feelings of unworthiness. Consequently, she simply exchanged her old view of the world for one in which she had been abused and victimised because she was a woman. Realise, though, that both these views were based upon Lorna's sense of unworthiness. However, the only thing Lorna knew now was that if she was going to survive, she would have to break free from her past in some way; that is, Lorna came to realise that she must stop the world of unworthiness by finding in herself what was good.

The new day was just beginning to dawn when Lorna finally hooked onto the thought that she had done at least three good things in her life. The first of these was when she decided not to have another abortion, but to keep James at whatever cost. The second was when she decided not to take Dan's abuse any longer, and left him. The third good thing was when she abandoned prostitution and decided to lead a clean and honest life with her son. Having given herself credit for at least this much, Lorna felt slightly better. Knowing full well that she could not change the past, or wipe away her misconduct, Lorna nevertheless grasped the fact that even she had at least something in her life about which she did not need to feel ashamed.

The way in which Lorna chose to view her situation then, was to acknowledge to herself that no matter what her past has been, she still had the rest of her life ahead of her. Also, giving herself credit for having had the strength to do at least some good, Lorna felt certain that she should again be able to do draw upon that same strength. Besides which, Lorna knew that James still needed her, and that even if she had been the most terrible mother in the past, she could at least try to make good in the

future. Feeling some comfort at last, Lorna took a shower, dressed, and walked down to the local shop to buy the early morning paper, determined to find herself a new job.

On that particular day there were no suitable jobs advertised in the morning paper, or even in the evening paper. Yet Lorna felt a strange kind of consuming relief, mixed with an illogical sense of absolute assurance. The only thought that kept circling through her mind was that for her own sake, and for James', she had to fight her way free from her sense of self-pity and unworthiness. Without even realising it, Lorna had, on that day, stopped the world in her efforts to survive.

Being so intent on finding herself a new job, Lorna had almost forgotten to eat altogether. Consequently, when three weeks later she went for an interview as a telephonist-come-receptionist in an international company, she had already lost a considerable amount of weight. Since the salary being offered was exactly what Lorna needed, she went to that interview with her mind set on getting the job. Not once did she allow herself to doubt her own worthiness and, absolutely determined that she was not going to fail once again, Lorna managed to make a very profound impression upon the personnel officer who interviewed her. As a result, she got the job, and within four years of starting work, and by studying part-time, she worked her way up into a senior position as marketing manageress.

Once Lorna was earning enough to be able to support herself and her son properly, she began to work with great seriousness at erasing her personal history. Although this was far from easy, Lorna persevered with the courage and determination of a woman driven by the fear of knowing exactly what hell on earth can be. Quite apart from this, Lorna had learned that although she could not change the past, she nevertheless could mould the future into what she would like it to be. In this respect, Lorna had seen that the only hope for her and her son was for her to uplift herself. Realising that she would only be able to help James work through his traumatic infancy if she resolved her past, and learned to feel good about herself, Lorna came to understand the interdependence of life.

Five years from the time Lorna took the momentous decision to stop the world, she finally came to peace with her past. Having seen her life in its true perspective, she could forgive herself, her parents, and Dan. No longer feeling like a victim, and having proved to herself that she was indeed worth something, Lorna became a slim and elegant woman with a winning smile and an infectious sense of humour. Free at last from the debilitating influences of her past, Lorna has acquired the peaceful serenity of one who, although she has suffered greatly, has also triumphed. Furthermore, through her experiences, Lorna now has that openness of heart which comes through having learned that everything in one's life is there for a very good reason.

Lorna's story is perhaps one of the most poignant examples of how very difficult it can be for some people to let go of their view of the world. Yet, in this, none of us can stand in judgement of another person's fate, for who truly knows what destiny may have in store for any of us? Perhaps, at the end of the day there was no other way for Lorna, other than to walk this sad path of self-abuse, to learn the meaning of self-respect. Nevertheless, it is also an undeniable fact that often others have to fall, in order that those who follow may be warned of the stumbling-block. In this respect Lorna did not fail, for by having fallen so hard and so low, she showed not only her son, but also many others within her life the fatal trap of not believing in one's own value, and of indulging in the sense of unworthiness.

IN ORDER TO STOP THE WORLD IT IS IMPERATIVE FOR YOU TO REALISE THAT TOU MUST STOP INDULGING IN TOUR VIEW OF THE WORLD - ONLY THEN WILL YOU BE ABLE TO MUSTER ENOUGH PERSONAL POWER TO MAKE THE LEAP TO FREEDOM.

As is clear from the example of Lorna, there is no technique as such for stopping the world. Stopping the world is instead a process, which starts with the realisation that one must change one's view of the world, and ends in the certainty that in order to survive, one must abandon all sense of unworthiness. In this respect, realise that stopping the world is the ultimate outcome

of having made the *bid for power.* Depending on the individual, stopping the world can be accomplished very soon after making the *bid for power* or, as in Lorna's case, it can take a long time of constant struggle and turmoil. Lorna made her *bid for power* on the day she walked out of her marriage, but stopping the world was for her no easy task, nor could she accomplish it quickly.

When we make the *bid for power,* it means that we have come to the realisation that we cannot continue living our old life. This implies that a most drastic change is called for - one in which we have to eradicate our view of the world. However, in trying to do this, we quickly enough learn that the biggest constituent of our view of the world is the gross sense of unworthiness each of us has inherited by virtue of our social conditioning. No man or woman who has made the *bid for power* can possibly hope to withstand the ensuing challenges posed by *power,* whilst still holding onto that sense of unworthiness. Therefore, eradicating every vestige of the unworthiness becomes an act of survival, and it is this act which stops the world. Accordingly, all the concepts and techniques that have been imparted so far are necessary in order to succeed.

In the final analysis, to stop the world is as simple and as difficult as making the decision to feel good about oneself. For those apprentices who fail, this is a barrier which they insist on seeing as insurmountable. For those who succeed, it is not easy either, but having chosen to *live,* rather than to *exist,* such apprentices force out of themselves that inner strength which is ultimately the mark of the true warrior.

Needless to say, the decision to feel good about oneself cannot be based on the arrogant assumption that one is somehow superior to the rest of life around one. Nor can it be based on that feeling of inferiority which makes people withdraw into their own private little space. To feel good about oneself, in the true sense of the word, is only possible once one has grasped the interrelationship of all life. Only once we have been able to see that all of life is interactive, and therefore also interdependent, do we acquire that true humility which brings

us to the acceptance of ourselves and our lives as having a purpose, and therefore also a value, which it is our duty to uncover. In order to stop the world therefore, we must be able to stand out in the open, and in the face of the full force of life, claim our *power.*

IF YOU ARE GOING TO STOP THE WORLD YOU MUST CLAIM YOUR POWER, BUT NO MAN CAN CLAIM HIS POWER IF HE FEELS UNWORTHY OF LT.

CHAPTER EIGHT

INTELLIGENT CO-OPERATION

THERE IS A VAST DIFFERENCE BETWEEN ACADEMIC THOUGHT AND INTELLIGENCE. ACADEMIC THOUGHT CAN ONLY FUNCTION WITHIN THE CONTEXT OF SEPARATIVENESS, WHILST INTELLIGENCE IS A SPONTANEOUS CO-OPERATION WITH THE FUNDAMENTAL WHOLENESS THAT IS INHERENT WITHIN THE PROCESS OF LIFE.

Today, average men and women can no longer distinguish between true intelligence and rational assumption. So great has been the accent on developing the rational mind that man generally takes it for granted that academic ability is the mark of true intelligence. Consequently, over the past few centuries, the sense of separativeness has escalated with an almost uncanny rapidity, and people everywhere have not ceased rushing either to eliminate the uncivilised masses, or else to educate them in the superiority of reason. Nowhere is this clearer to see than in the historical records of humanity. Thus, generally speaking, the colonists tried their utmost to wipe the earth clean of all 'barbarians', and those 'barbarians' who managed to escape the tactics of their civilised brothers still fell prey to the fanaticism of the missionaries.

Yet, ironically, many of these so-called barbarians have, on numerous occasions, shown a higher level of intelligence than both their conquerors and their saviours. Rational thought and academic achievement are most certainly no criteria for measuring intelligence, and yet people have continuously used these yardsticks throughout history. In doing so, it has never occurred to man that it is precisely as a result of rational thought

that he tends to see the differences between himself and another human being, or between himself and the other lifeforms which cohabit the world with him. Therefore, when a man meets another who has a language, a culture and a religion foreign to his own, he automatically assumes that the foreigner is somehow misguided. Likewise, because man in general is unable to communicate with lifeforms which do not have the power of speech, such as animals or plants, he simply assumes that such lifeforms are stupid, and therefore inferior to him. Because of this attitude, man arrogandy assumes that such lifeforms must submit to his superior intelligence and will.

The warrior, on the other hand, is a man or woman who has learned through experience that there is only one life expressing itself through myriads of different forms. By doing this, life can and does experience an untold number of variations in awareness, and it is the sum total of all interactions between these different levels of awareness that is termed *power.* In other words, there is only one life developing one awareness, and each of us as human beings, together with all other lifeforms, have been given the duty to unfold the full potential of that particular level of awareness which it is our responsibility to work with. As such, it is sheer insanity to think that every human being should be the same as every other, or to regard lifeforms which are not human as inferior. However, here again we see the unbelievable arrogance of man, for in his gross sense of superiority, man has never paused to consider that he has no idea at all as to the origin or purpose of life, and therefore has absolutely no right to cast judgement.

This then brings us to the two most fundamental questions of mankind, firstly, what is life; and secondly, what is the purpose of life? There is no easy way in which to answer these questions, for doing so takes us into the realm of the *Unspeakable,* or the *Ineffable,* which the Toltecs have simply termed the *unknowable.* Here it is important to remember that the unknowable is a relative term, and does not mean that life can never be understood, but rather that it cannot be rendered comprehensible in terms of words. However, since our human

understanding is dependent upon the use of words, this naturally also implies that we cannot comprehend the true meaning of life in terms of our humanness. The only way in which we can truly grasp the meaning of life is to *see* the source of life; that is, the Eagle, but doing so entails entering into the unknowable, something which is simply not possible whilst still retaining the human state.

The best we can do in trying to come to grips with the meaning of life is to *see* the Eagle indirectly; that is, to *see* the process of life as it unfolds upon the physical plane, because through this, we can come to a very accurate understanding of both the meaning and the purpose of life, without having to relinquish our humanness. However, to *see* the process of life is obviously not possible unless one happens to be a seer, which is precisely why the Warrior's Path is a practical path. Without the ability to *see,* it is only through experience that we can come to understand life and its purpose. Here the reader would do well to remember that the ability to *see* is inherent within every man and woman, and is therefore not an art which is acquired as a result of any particular technique, but is rather the natural end result of having learned to walk the Warrior's Path impeccably.

What then is life? Toltecs define life in very simple terms; namely, *life is that which is characterised by intelligence.* Consequently, for Toltecs, everything is life in one form or another, no matter whether that form is a human being, an animal, a plant, a rock, or an atom. The only reason why some of the scientific community today still do not acknowledge forms such as rocks or atoms as lifeforms is because they stubbornly persist in wanting to define life only in terms of beings that have biological functions. In this respect Toltecs have simply acknowledged that life has two distinctly different categories; that is, forms which have biological functions, which they term *organic;* and forms having no biological functions, termed *inorganic.*

At a later stage we will return to the concept of organic as opposed to inorganic life, but for the moment let it suffice to

say that most inorganic lifeforms are invisible to the human eye. Only a seer is capable of seeing these lifeforms, and yet the evidence of life is clear for all to see. No-one, not even the scientific community, can deny that the crystalline structures of rocks do show the existence of an innate intelligence. So too do atoms exhibit an intelligent ability to balance themselves in the formation of molecules and, in this respect, micro-biologists have long been standing in awe of the DNA molecule.

However, in working with the definition of life, it is vital to bear in mind that this definition is based upon our experience of the *process of life,* and not on life itself. In other words, we are describing life within *manifestation.* Of life unmanifest; that is, the origin of life, we can observe nothing. Therefore we simply call it the *Unspeakable.* All that we can safely say about the origin of life is that It Is, and that It apparently contains within Itself the potential to manifest in a manner which we recognise as intelligence. In other words, the origin of life is *potential intelligence.*

What is the purpose of life; that is, manifested life? The answer to this question, although simple, is once again not easy to grasp with the rational mind. Toltecs define the purpose of life as the unfoldment of *all possible levels of awareness.* In order to understand why it has been defined in this way, it is necessary first of all to understand what is meant by the term 'awareness'.

Realise that all of manifested life, irrespective of whether it is organic or inorganic, and whatever its form, is intelligent. From observation it is also clear that the actual level of awareness varies greatly between one form and another. In other words, *awareness* is dependent upon the particular form of life manifested, but intelligence, being the inherent nature of all life, is totally unaffected by the form. In this respect, understand that both intelligence, as well as awareness, imply *consciousness.* The problem in trying to understand this lies in the fact that, generally speaking, man is very careless in his understanding of the words he uses. Consequently most of humanity cannot

distinguish between the terms *awareness, intelligence* and *consciousness,* simply because these three terms are usually assumed to be synonymous. Yet in actual fact, although the three words are closely allied, since they are interdependent, there is nevertheless a vast difference between the true implications of these terms.

The word 'intelligence' comes from the Latin word 'intelligere', meaning 'to choose between'; whereas the word 'awareness' comes from the Latin word 'vereri', meaning 'to be fearful'. We therefore have, on the one hand, a state of consciousness which brings about discernment, and on the other hand, a state of consciousness which recognises the necessity to be alert. Both, however, are expressions of consciousness, a word which comes from the Latin word 'conscius', meaning 'sharing knowledge'.

In other words, although there is only one life, which can have only one consciousness, the definition of the word 'consciousness' itself implies *duality,* for it is only possible to 'share knowledge' when there is more than just one. In fact, 'one' or 'unity' are in themselves terms which imply the existence of 'multiplicity', because without multiplicity there would be nothing to unite, and therefore the concept of there being one would simply not exist.

Looking at this from one angle, it can be observed that consciousness does in fact have two expressions; namely, *intelligence* and *awareness.* Intelligence is the inherent ability of *life* to *discern* or to *choose between,* and awareness is the ability of a *lifeform* to recognise the necessity to be alert. However, there is far more to all this than what appears at face value.

As we have already seen, the word 'intelligence' means 'to choose between', but it is also important to remember that, according to the Toltec definition, life *is* intelligence. Through their ability to *see* the process of life, as well as through their experience of it, Toltecs know that there is only one life. So what is there to choose between? The answer is in fact quite simple when one truly understands the implications of the term 'consciousness'.

If there is indeed only one life, then not only must it be everything, but it must also contain within it all consciousness. This implies that consciousness is the sum total of everything Toltecs recognise as the *unknowable,* the *unknown,* and the *known.* In other words, consciousness is quite simply the *undifferentiated knowledge* of life. This, of course, means that life itself must be capable of differentiating its knowledge into that which is known and that which is as yet not known; that is to say, life, being intelligence, makes a distinction between what it knows and what it does not yet know.

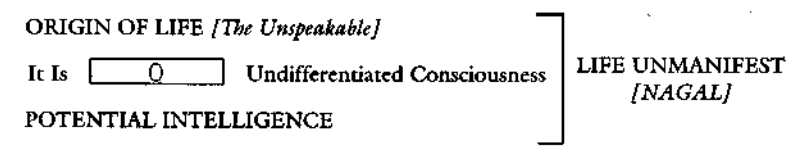
Realise, though, that life is everything. Therefore, the only possible knowledge must be about itself. So, when we say that life makes a distinction between what it already knows, and what it does not yet know, it implies that life makes the distinction between that which it knows about itself, as opposed to what it does not yet know about itself. Put quite simply, life chooses between knowledge and ignorance, both of which are part and parcel of its own consciousness. It then follows that life in its primary state is consciousness or, as we have seen earlier, *potential intelligence.* But until life manifests the *act of intelligence,* in order to choose between what is known, as opposed to what is unknown, it is, strictly speaking, *undifferentiated consciousness.*

From the angle of our humanness, we cannot really go beyond the point of saying that life is intelligence, for more than this we do not know for certain. For example, we have no way of ascertaining the origin of life, or whether or not it is finite in its own way. Also, the concept of undifferentiated consciousness is totally inconceivable to the rational mind, for the simple reason that such a state of consciousness implies *chaos* in the truest possible sense of the word. Although Toltec seers have uncovered some amazing facts about the complexity of the universe, for the average man in the street, who has as yet no way of proving these facts, the research work in this field must of necessity still be regarded as pure conjecture. Therefore, rather than launch into the intricacies of cosmology, let us for the purposes of this chapter confine ourselves only to the knowledge

gained through our experience of the process of life. However, before continuing, let us first summarise everything we have learned so far.

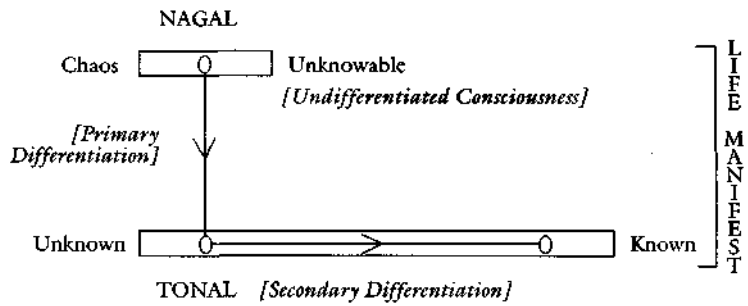
We have one life, which is primarily undifferentiated consciousness, but which, through observation, we know also to be potential intelligence. About the origin of life itself we know nothing, so we simply acknowledge the fact that It Is, and term It the Unspeakable. This is Life Unmanifest. In other words, It Is as yet No-Thing - nothing - the Void which Toltecs have termed the *nagal.* (Fig. 6)

FIGURE 6 LIFE UNMANIFEST



However, we also know that life is everything there is, and that in addition it quite clearly demonstrates the act of intelligence or, quite simply, intelligence. This is Life Manifest, Every-Thing, which floats like an island within the void, and is termed the *tonal.* Here then, we have the primary differentiation between Life Unmanifest and Life Manifest or, in other words, the differentiation between *nagal* and *tonal.* Since the *nagal* is No-Thing, we refer to it as *spirit,* and because the *tonal* is Every - Thing, we acknowledge it as *matter.* Through the act of intelligence, and for the purpose of getting to know that about itself which is not yet known, life differentiates between that which is known and that which is as yet unknown. Prior to this, life is still undifferentiated consciousness and, in relation to the known and the unknown, we term this state of beingness the unknowable. The differentiation between the known and the unknown is therefore a secondary differentiation. (Fig. 7)

FIGURE 7 LIFE MANIFEST



This secondary differentiation of consciousness is of prime importance, for it is the first cause of *separation,* or *discrimination.* The primary differentiation between *nagal* and *tonal* is not really a separation as such, but rather a *materialisation.* In this respect, it must also be realised that it is not possible to separate Any-Thing from No-Thing. It is for this reason that it is stated that the secondary differentiation is the first cause, for only at this level is it possible truly to separate one Thing from another Thing. As a result of the primal separation there comes into existence one of the most powerful laws of the universe, namely, the law of polarity. Although this law is today known by many, it is nevertheless very poorly understood and, as a result, much distorted. Yet, if we are ever going to grasp the concept of intelligent co-operation, then it is vital that we come to understand at least the basic tenets surrounding this law.

The whole theory of polarity rests upon the concept of two poles, one being termed *male,* and the other, *female.* In the physical sciences we have a north pole and a south pole; in physics and chemistry we have positive and negative; in mathematics we have rational and irrational; in psychology we have anima and animus, yang and yin etc.; and in the Toltec tradition we have *nagal* and *tonal* (spirit and matter, or life and matter).

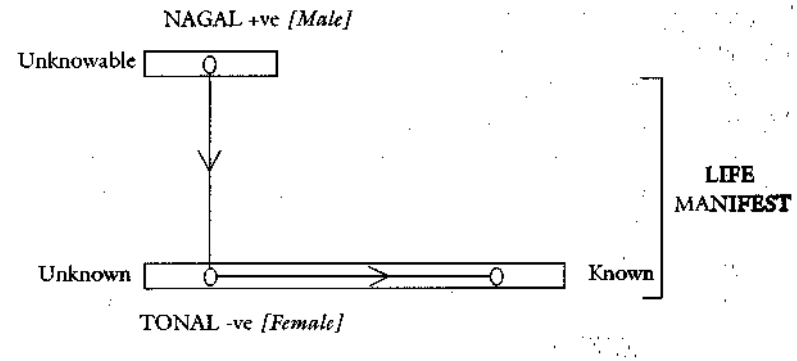
We can make this concept as complicated and involved as we wish, or we can put it in a nutshell, as the following aphorism shows:

THERE WAS, IS, AND ALWAYS WILL BE, ONLY ONE LIFE EVOLVING ONE AWARENESS THROUGH THE UTILIZATION OF ONE MATTER.

Forgetting about awareness for the time being, we can see the primaeval duality of spirit-matter, *nagal-tonal;* or, in other words, undifferentiated consciousness *{nagal)* as opposed to differentiated consciousness *{tonal).* Now since the *nagal* gives rise to the *tonal,* it is only reasonable to refer to the *nagal* as being the cause of that effect we term the *tonal.* For the sake of clarity, we therefore refer to the *nagal* as being *positive,* and to the *tonal* as being *negative.* These terms, though, are purely arbitrary, and as such have absolutely nothing to do with any of the moral values that have become attached to them.

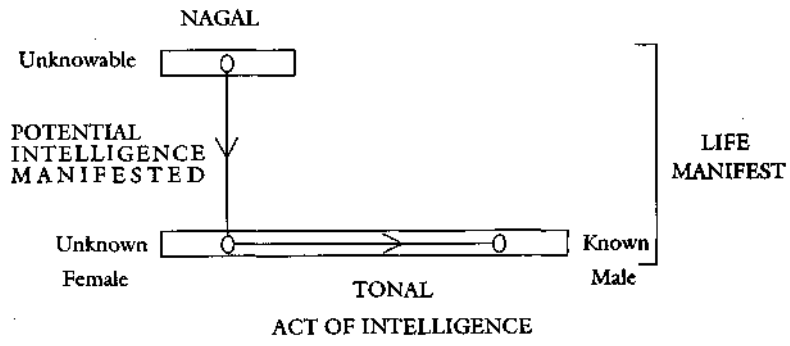
Continuing still with terminology, and in the same sense as before, we also call the *tonal the female,* since all of life manifests through the medium of matter, and matter is associated with the *mother* aspect of life. In fact, the word 'mother' originates from this very association, as the Latin words for mother and matter, 'mater' and 'materia' respectively, originate from the same root. By contrast, the *nagal* is termed the *male.* (Fig.8) From this terminology, we arrive at one of the very basic tenets of the Toltec tradition, namely, that the *cause* is always positive in relation to the *effect,* irrespective of the level of manifestation.

FIGURE 8 CAUSE AND EFFECT



Realise, however, that differentiated consciousness in itself, or the *tonal,* has two poles; namely, the unknown and the known. We already know that the purpose of manifestation is that life may uncover that which it does not yet know about itself, and to this effect separates what it does know from that which is unknown. From this it can be seen that the known is positive in relation to the unknown or, relatively speaking, the known is masculine, and the unknown is feminine. That which exists between the two poles of the *nagal* and the *tonal* is what we call *manifestation* or, more correctly speaking, the *manifestation of potential intelligence.* On the other hand, that which exists between the poles of the tonal is of course *differentiated consciousness* brought about by the *act of intelligence.* (Fig.9)

FIGURE 9 DIFFERENTIATED CONSCIOUSNESS (Polarity)



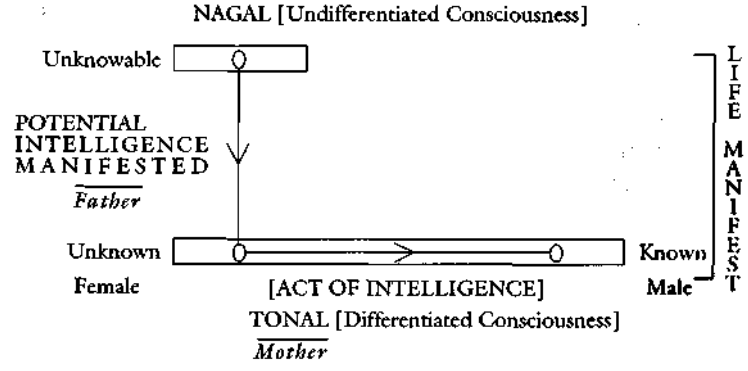
This distinction within the realm of the tonal is of crucial importance, because it is these two polarities of the *tonal* that give rise to the law of polarity, and not, as is commonly believed, the two poles of *nagal-tonal.* As has already been pointed out, although the primaeval duality of *nagal-tonal* does exist, this differentiation is the result of manifestation, and is therefore not a true separation as such. The example of a bar magnet might help to make this abstruse point somewhat clearer. Just as the magnet is one substance, that has a north pole and a south pole, so too is the *tonal* that Every-Thing (matter) which likewise has a positive and a negative pole. It is simply not possible for a bar

magnet to consist of matter at the one end, and No-Thing at the other end.

Exactly the same principle applies when we come to speak about the so-called *father* and *mother* aspects of life. Although the *nagal* is masculine in relation to the *tonal,* it would be total nonsense to regard the father aspect of manifested life as being outside of manifestation. Therefore, we need to look at the *tonal* as a whole, and remember that what brought about the secondary differentiation between the two poles of the *tonal* is the act of intelligence, but what brought about the primary differentiation between the *nagal* and the *tonal* is the manifestation of potential intelligence.

Since the cause of the secondary differentiation is the primary differentiation, and using the same tenet as before, we can see that the act of intelligence is negative in relation to the manifestation of intelligence. From this, it is not so difficult to grasp that if we view the two poles of the *tonal* as being a whole, then we must also view the primary differentiation between *nagal* and *tonal* as being a whole. In other words, if the *tonal;* that is, differentiated consciousness, represents the mother aspect of life, then it is the manifestation of potential intelligence which represents the father aspect. (Fig. 10)

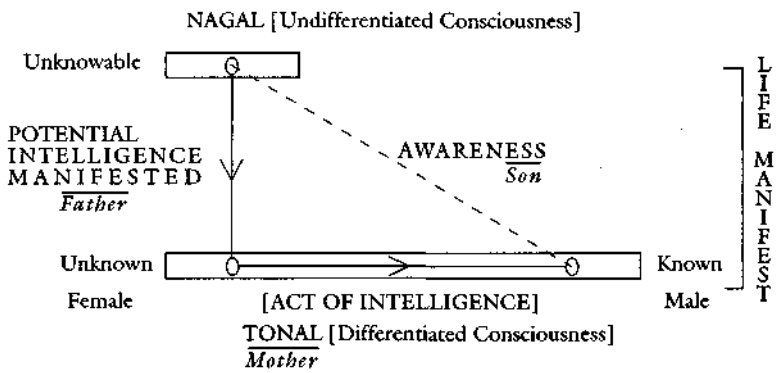
FIGURE 10 RELATIONSHIP BETWEEN THE FATHER AND MOTHER ASPECTS



This brings us to the point where it is now possible to understand exactly what *awareness* entails. We know that awareness is defined as the ability of a life-form to recognise the need to be alert. In other words, lifeforms recognise the inherent urge of life towards evolving knowledge; hence the necessity to be wide awake. To be wide awake implies fear of sorts, and in this respect we have already seen that the Latin root of awareness, 'vereri', does actually mean 'to be fearful'. What we have here then is the very basis of the first two requirements for treading the Warrior's Path; namely, that the warrior must be *wide awake* and must approach knowledge with *fear.*

Realise, though, that awareness also implies knowing something, and that any knowing can only take place within the realm of the known or, alternatively, by bringing something which was previously not known into the known. In other words, it is only once the poles of the *tonal* have been set that awareness can come into being, for the simple reason that awareness is dependent upon the *form* nature of life. Therefore, awareness is not possible until such time as both the primary and the secondary differentiations of consciousness have taken place, and it therefore owes its existence to both these differentiations. At this point we are now able to perceive that awareness is in fact the manifestation of the *nagal's* urge to uncover the unknown, and that it is the direct link between the *nagal* and the known. (Fig. 11)

FIGURE 11 AWARENESS (THE SON ASPECT)



It follows from the above that awareness is the result of both the manifestation of potential intelligence and the act of intelligence. We can equally well say that awareness is the result of the interaction between the primary and secondary differentiations of consciousness, and is therefore the second cause of separation, which is negative in relation to the first cause. This is the technical definition of awareness as given by Toltecs. However, for the purposes of this book, it is unnecessary to become overly technical, so let us therefore break this definition down into simpler terms.

Since awareness is the manifestation of the *nagaVs* urge towards the evolution of consciousness, awareness must also be an aspect of consciousness. This is hardly surprising, considering the fact that there is only one life with one consciousness. Therefore, if we summarise all this, we see that the one life is undifferentiated consciousness which, in effect, is potential intelligence. However, in order for consciousness to evolve, undifferentiated consciousness manifests as a triplicity; namely, manifested potential intelligence, the act of intelligence and awareness.

We have also noted that awareness is the direct link between the *nagal* and the known. We can therefore then define awareness as *the instinctive urge of any lifeform to experience its full potential.* Thus it is through the medium of awareness that lifeforms can distinguish between the known and the unknown. However, realise that this implies that awareness, like the act of intelligence, also brings about a separation of opposites, and for this reason it is termed the *second, cause of separation* or *discrimination.*

Discrimination or separation should not be taken at face value, for it is simply not possible to see light in the absence of darkness. This, naturally, presupposes that light and darkness must already be separated, otherwise we would perceive only a strange kind of greyness. Likewise it would not be possible to recognise the known were the unknown not separated from it. This essential separation is of course brought about by the act of intelligence when the two poles of the *tonalixz* set, but it stands

to reason that this separation can only be perceived as a result of awareness.

Remember that the only reason for this separation is so that lifeforms can gradually map out the unknown. To map out the unknown means to make it the known, and in this respect we can see that it is because of awareness that life can get to know that about itself which is not yet known. Consequently, on the one hand, awareness separates or, more correcdy, discriminates; but on the other hand, through this act of discrimination, it also unites the two poles of the *tonal,* by gradually making the unknown the known.

Through this process of separation and unification, and because it is the direct link between the *nagal* and the known, awareness also ultimately re-unites the three aspects of life manifest into one whole. This is what is meant when it is stated that the second cause is negative in relation to the first cause, for although awareness, by its very nature, is a force of discrimination, yet by this same nature, it is also the force of unification. Therefore, we need to acknowledge that by virtue of its interaction with both the *nagal* and the *tonal,* awareness itself has two polarities - one which separates, and one which unites. The pole which separates is what is termed the *thinking principle - mind;* and that which unites, is termed the *feeling principle - intent.* The interaction between these two poles is what gives rise to the act of perception, and is therefore simply termed *awareness.*

We see from the above that the father aspect of life (potential intelligence manifested) has the innate tendency towards unification; that is, making the *unknown* the *known;* whilst the mother aspect (act of intelligence), on the other hand, separates the two poles of the *tonal* so that the father's purpose can be fulfiled. Awareness, being the product of both these aspects, naturally also partakes of the inherent qualities of both, and in this respect can rightfully be termed the son.

These three aspects of life; *father, mother* and *son,* exist and interact together as a triangular force at all possible levels of existence, right throughout the entire universe, since they form

the very core of manifested life. At this point, however, we need to go back to the premises of the Truths of Awareness, and remember that the universe consists of an infinite number of energy fields. Energy fields are naturally grouped, or clustered, according to vibration. Such clusters are therefore termed *bands of energy fields* or, quite simply, bands. Consequently, the three aspects of life described above are technically referred to as the *three great bands-* a concept we will return to in due course.

Apropos the above, the mathematician, Pythagoras, very neatly summarised the concept of the three great bands in his theorem of the right-angled triangle. This theorem, however, takes us far beyond the confines of this present volume, for the information it reveals is of a quality which entails having to grasp the complexities of cosmology. Since this is not our purpose here, let it suffice for now to say that the theorem is an exact mathematical model of the three great bands, and that the ratios as given by Pythagoras are indeed the ratios of interaction between the three aspects of life.

Einstein's Law of Relativity is another major breakthrough for the scientific community, for this is in fact a .mathematical expression of the law of manifestation. In his simple equation, $e = mc^2$, Einstein in effect proved that energy(e) is equal to mass/matter(m), for indeed the *tonal* is but the manifestation of the *nagal.* However, the equation e = m is only true when (m) is multiplied by the square of some constant. Einstein took the speed of light as the necessary constant. Yet Toltecs beg to differ with Dr. Einstein on this point, because from our experience there is nothing in this universe which is truly constant - not even the speed of light.

This does not mean that Einstein's equation is wrong. The only thing that is wrong is the scientific fraternity's interpretation of a constant. Einstein's equation is perfectly correct once it is understood that within the realm of manifestation the required constant is the *constant interaction* between the two poles of awareness. Thus it can now be said that differentiated consciousness(m), multiplied by the product of the two poles of awareness(c^2), is equal to undifferentiated

consciousness(e). This, however, is not the way in which the majority of scientists view Einstein's Law of Relativity, and yet, ultimately, and ironically, this is the very meaning of the term 'relativity'.

In order to understand the implications of this, we must again refer to the Truths of Awareness, where it is stated that man is the microcosm of the macrocosm, and is therefore an exact replica of the universe. Looking then at awareness in relation to the scale of man, we find that the pole which separates (the thinking principle) is that faculty of man which we term the *rational mind,* whereas the pole which unifies (the feeling principle), is that faculty which we term *emotion.* Needless to say, although the interaction between the two poles of awareness is always constant, the result of this interaction is most certainly never constant, but a true variable. Consequently, it is therefore not so strange that the world, or the spirit, for that matter, should be relative to our perception. In other words, our view of the world is directly dependent upon the result of the interaction between the two poles of awareness. This is the true meaning of relativity.

It should now be clear to see that if we favour the rational mind, then our view of the world becomes very materialistic and separative; but if, on the other hand, we favour the emotions, then our" view of the world becomes spiritual and inclusive. However, it is only when we come to the point of realising that a bias in any direction is an imbalance that we can truly understand the need both for the mind and for the heart; both for discrimination and for unification, in order to achieve that balance which we term the *totality of the self.* This is the true meaning of intelligent co-operation.

From what has been stated so far it is not difficult to perceive that intelligent co-operation takes us right into the realm of destiny and fate. Fate is yet another of those concepts that we can make as complicated as we wish, for people love to confuse themselves in order to plead ignorance. People do this simply because they believe that ignorance of their fate is a justification for not following it.

IGNORANCE IS NO EXCUSE. DEEP DOWN INSIDE, ALL OF US KNOW EXACTLY WHO AND WHAT WE ARE, AND WHAT WE SHOULD BE DOING IN THIS LIFETIME.

The reason why people generally tend to ignore their own innermost feelings and knowledge is because those feelings and knowledge do not often coincide with what their social conditioning has led them to believe their lives should hold in store for them. Thus, every boy and every girl already starts off very early in life with an inner fight between what they instinctively know and feel, and what society enforces upon them as being correct. Inevitably, however, the forces of social conditioning are so powerful that it is the rare child who reaches adulthood without having succumbed totally to social conditioning. Even those few rare individuals who are strong enough not to submit totally are still heavily tainted by the influences of social conditioning.

As a result of this, there are today a mere pitiful handful of average men and women who are truly living out their fate. The overwhelming majority of people are struggling to live lives which are mostly at odds with the kind of lives they were actually intended to live. It is therefore hardly surprising that there should be in the world today so much unhappiness, aggression, and all manner of frustrations. In their attempts to alleviate the pressure of discontent, people generally speaking are spending more and more time and *personal power* in pursuing activities which they believe will make them happy, but which mostly take them only further away from their fate.

Yet, in spite of all this confusion, fate is not a vague something out there that is not known. Fate is our own inner map that shows very clearly the route to be followed in any one particular lifetime. The only thing we have to do is follow the directions on this map, and since the map is our own inner map, it is really not at all difficult to read. This does not mean that our journey will always be easy, but the directions themselves will always be clear and precise. The problem is that most people do not like having to face their challenges in life, and therefore once

the very first challenge is reached, they are already looking for a way out. Such a way out can always be found within the context of social conditioning, and therefore most people prefer the 'safe' confines of their social conditioning, rather than take their chances.

IF YOU WANT TO MEET YOUR FATE IN LIFE YOU MUST START FROM WHERE YOU ARE. YOU CANNOT START BY FIRST WANTING TO KNOW YOUR FATE, FOR FATE IS NOT A RIGID COURSE FROM WHICH THERE CAN BE NO DEVIATION - IT IS INSTEAD A WONDROUS JOURNEY OF POSSIBILITIES; EACH POSSIBILITY BRINGING ITS OWN CHALLENGES AND KNOWLEDGE.

At the beginning of their training apprentices often make the mistake of thinking that their fate is somehow rigidly fixed, but this happens simply because they have not grasped the fact that we live in a fluid universe of infinite possibilities. It is perfectly true that none of us can avoid or escape our destinies, but it must also be realised that in life there are many roads to Rome. It is absurd to suppose that destiny, or fate for that matter, can be rigidly fixed within a universe that is constantly in a state of flux and transition. If fate really was inflexible, all of us in our stupidity would no doubt miss the boat completely every time. Yet, it is exactly because fate is not rigidly fixed that most people do manage, by hook or by crook, to fulfil their fate sufficiently enough not to lose the course of their destiny.

Apropos the above, the old fable entitled 'Appointment in Samarra' is a most humourously poignant allegory. In this old tale, a servant man one day unexpectedly meets the black-robed crone, Death, in the market place, and on seeing her make what seems to him to be a threatening gesture, the man rushes home in a state of panic. Terrified, the servant convinces his master to lend him a horse, and then he promptly flees to the neighbouring city of Samarra.

That same afternoon, the man's master confronts the crone in the market place, and asks, 'Why did you make a threatening gesture to my servant this morning?'

Somewhat taken aback, Death replies, 'That was not a threatening gesture - it was merely a sign of surprise. You see, I was astonished to see your servant here in Baghdad, for I have an appointment with him tonight in Samarra'.

Notwithstanding any of the above, there are nevertheless certain facts in our lives which are more or less unchangeable, simply because they constitute the point at which we commence our journey in a particular lifetime. These facts are essentially the basic building blocks of our fate, and are in the nature of the essential requirements we need in order to be able to fulfil our fate. These requirements have mostly already been covered in the teachings imparted so far, for they include facts such as our parents, family, circumstances of birth, cultural and religious background, physical, emotional and mental equipment, as well as factors such as education and training.

Another of these fundamental facts, and the one that concerns us here, is whether we were born male or female. As has already been pointed out, the being who incarnates is the dreamer, which is essentially hermaphroditic. Consequently, every man and every women has a counterpart which is of the opposite sex. Throughout destiny our incarnations alternate continuously between male and female, so that we may get to know both sides of our nature. This is hardly surprising considering the fact that the *tonal* has two polarities, male and female, and that the reason for this separation is so that the *nagal* can get to know its own potential.

As we already know, the male is inherently the known, whereas the female is the unknown. At this point it is important to remember that both male and female are but the opposite polarities of the *tonal* and, as such, although different, they are nevertheless equal. In other words, contrary to so many of the idiotic beliefs of society, the male is in no way more important than the female. The reason why society has entertained the idea that males are in some way superior to females is because awareness is the direct link between the *nagal* and the known. Since the male is the known, it was therefore erroneously assumed that males were elevated as a result of their direct line to the

nagal. In a sense this is true, but so do females too have a direct line to the *nagal,* except that their line of communication is totally different to that of the males.

Males deal with the known, and in this they are quite naturally biased towards the rational mind. Females, on the other hand, deal with the unknown, and therefore naturally favour the emotions, for the simple reason that in having to deal with the unknown, the only thing we can go on is *gut feeling.* The reader would do well at this point to revise the teachings given on *feeling,* for they are extremely relevant here. Also, it must be remembered that feeling and emotion are not one and the same thing. Emotion will always arise from a specific feeling, and it is this feeling which is the expression of the unknown.

It is quite laughable to note how much time men and women spend in trying to justify their actions as males or females, when in fact the only thing of importance is for men and women to realise that males are not meant to be the same as females, and vice versa. In the struggle for female equality, women have become ever more masculine, and have to a large extent lost contact with their own femininity. Men, on the other hand, feeling that their masculinity is threatened by movements such as Women's Liberation, and at the same time feeling guilty for having been brought up to believe that they are superior, have ironically enough become weaker and weaker, to the point where most men today are no longer sure what it means to be male.

To the above we must of course also add all the other many changes that have taken place within society, of which perhaps the most significant in this century alone, has been the vast change within the world's economic system. Having been forced financially to abandon the ways of motherhood and housekeeping in order to join their husbands as breadwinners, most women have had to acquire masculine traits which were never before necessary. The man too, has had to adapt to a wife who now no longer is only wife and the mother of his children, but who instead has become a co-worker in fields which have hitherto been the sole domain of men. In all this, however, social conditioning has been very slow to change, and as a result the

comfortable parameters which had previously demarcated very clearly the duties of both males and females are today hopelessly outdated and inadequate. In view of this it is not at all surprising that men and women no longer feel sure about who should be wearing the pants and who should be wearing the dress.

Today, women everywhere are beginning to acknowledge that there is a lot more to being a woman than merely being a housewife and a baby factory. Consequently, they have begun to push for their rights, but because they have to deal with the unknown, women themselves are not too clear about what these rights actually are. Reacting mostly to gut feelings, the implications of which are often only vaguely sensed, the majority of women today are desperately trying to get a female message across in a world dominated by male logic. The end result of this is that women have come to realise that in order to be heard by men, they must make sense in a rational and logical manner. This, however, has only forced women into becoming second rate 'males', with a rationality which often is at odds with their true feelings. It is therefore not difficult to understand why women are so frequently accused of not knowing what it is they want, and of the fact that their actions at times contradict their words.

Men, on the other hand, nervous of the demands being made upon them by women, and not at all certain about what is actually expected of them, are becoming ever more insecure, and consequently also more aggressive and stubborn. All-too-often making the mistake of assuming that if the woman is going to speak up, then she will do so in a manner which appeases his sense of male logic, the man invariably ends up by refusing to listen to the woman, because she appears not to be making sense. Such behaviour from the man only makes the situation worse, because no matter what the arguments to the contrary may be, deep down inside every woman instinctively knows that because the man is the known, it is he who must lead her. Therefore when the man throws his hands up in despair because the woman is not making sense, or becomes stubborn in not wanting to listen to her kind of female logic, the woman either becomes

angry and dominant, or else desperately tries to acquire even more male logic.

Yet all of this is so unnecessary if only men and women would acknowledge the fact that although they are equal, they are nevertheless also totally different.

> *THE NATURE OF THE FEMALE IS THAT SHE BRINGS FORTH FROM OUT OF HER OWN DEPTHS FRAGMENTS OF THE UNKNOWN WHICH IT IS THE D UTY OF THE MALE TO MAKE PRACTICAL UPON THE PHYSICAL PLANE, BECAUSE IT IS HE WHO HAS THE ABILITY TO REASON OUT WHAT THE FEMALE HAS INTUITED. TO THIS EFFECT THE MALE MUST ALSO APPLY HIS FEELING TO THAT WHICH THE FEMALE BRINGS HIM, SO THAT HE CAN FOLLOW HER, AND IN SO DOING, FATHOM THE PRACTICABILITY OF HER GIFT. IN THIS WAY MALE AND FEMALE TOGETHER MAP OUT THE UNKNOWN.*

The aphorism above depicts most graphically the process of *intelligent co-operation* which is meant to exist between male and female. The female, being the unknown, cannot possibly be a true female if she has to be rational at the same time, for the simple reason that the rational mind has to do with only the known. To truly grasp the unknown requires that one moves into it purely as an observer, without harbouring the idea that it is necessary to interpret it in terms of the known.

Because she is the unknown, which by its very nature is chaotic until it is brought into focus under the spotlight of reason, the true female is extremely adept at doing several things simultaneously. It is not uncommon for the normal housewife to be cleaning the house, cooking, ironing, watering the garden, answering the telephone, talking to the neighbour across the fence, and rescuing the dog out of the swimming pool; all at the same time. Any man who has ever watched a woman at work invariably stands in awe at how in the midst of such a chaotic life, she still manages to remember that it is John's birthday on Sunday, that Tina has to be at tennis by three o'clock on Thursday, and that on Saturday evening her aunt, who doesn't like peas and always wears only cashmere jerseys, is coming to dinner at seven-thirty sharp.

No man can possibly remain sane having to work in this way all the time, and if he is forced to do so, becomes quite flustered and scattered. Being the known, which is ordered and structured, the male is by nature very focused, and consequently also one-pointed. A male is at his best when he is following a well-planned system in which he does only one thing at a time, and to which he can give his undivided attention. To the true male, chaos is an unnecessary nightmare, but to the true female, chaos is quite naturally a way of life. However, it is through this difference in the modus operandi of males and females that there surfaces a vitally important aspect of mapping out the unknown.

The female, because of her ability to engage in multiple activities simultaneously, has an uncanny ability to notice all sorts of apparently disjointed details pertaining to all the many different scenarios which usually make up her day. Consequently, the female is disjointed and fragmented and, generally speaking, superficial in her knowledge. This statement, though, must not be taken at face value, for it must be realised that it is precisely because of this superficiality that the female is so very excellent at being able to handle the unknown. Being not at all concerned about the rationality of her experiences, the female intuitively senses that her fragmented and apparently disjointed observations are somehow all connected and of importance.

It is precisely here, however, that men usually fall flat on their faces. For example, should a man mention the fact that he hasn't heard from his friend Peter for a long time, and his wife then replies by starting to talk about the dog that had fallen into the pool that morning, the man will more than likely not be able to follow his wife's reasoning. Feeling confused by her reply, he will assume that either his wife is not listening to him, or else that she is stark raving mad. Furthermore, should the man then question his wife about this, and if she is a true female, she will usually simply shrug her shoulders and say that she doesn't really know why she spoke about the dog. If, on the other hand, the man merely ignores his wife's statement, the chances are that she will

either get upset because she feels rejected, or else will become angry because her husband is not acknowledging her.

It is simply because men and women do not really understand what it means to be male and female that communications between male and female break down. Consequendy, there is also never any real intelligent co-operation between them. Toltecs teach that it is the purpose of the female to go off into the unknown, and to bring her observations back to the male, who then sorts it out and *anchors* it upon the physical plane. In this, it is said that the female works horizontally, whereas the man works vertically.

> *THE FEMALE IS NOT CONCERNED WITH RATIONAL IMPLICATIONS, AND CAN THEREFORE COVER A HUGE EXPANSE OF THE UNKNOWN RAPIDLY, BUT SUPERFICIALLY. THE FEMALE THEREFORE WORKS HORIZONTALLY. THE MALE, ON THE OTHER HAND, PERFORCE HAS TO FATHOM OUT THE IMPLICATIONS OF EVERYTHING ENCOUNTERED, AND AS A RESULT MOVES SLOWER THAN THE FEMALE, BUT AT A MUCH GREATER DEPTH. THEREFORE THE MALE WORKS VERTICALLY. HOWEVER, BOTH BREADTH AND DEPTH ARE REQUIRED IN MAPPING OUT THE UNKNOWN, AND TO THIS EFFECT MALE AND FEMALE NEED EACH OTHER'S SPECIALISED ABILITIES. THIS MUTUAL NEED IS THE BASIS OF INTELLIGENT CO-OPERATION.*

To go off into the unknown means that the woman offers the man any of the many and varied fragments she has come across in her day, or for that matter, her life. In this respect it is important to remember that although the female operates across a very wide spectrum of activities, she nevertheless instinctively brings things together, for it is natural for the female to protect and hold her family together. Therefore, in spite of the fact that the woman is so scattered and superficial, she can nonetheless sense that every little detail is important in making up the whole. Consequently, the true female will quite automatically collect everything in sight, because she knows that if she does not need it now, she most certainly will need it later.

However, because it is not the female's purpose to be concerned with the rational implications of all her endless bits and pieces, she simply dumps these in the man's lap, and it is up to him to sort it out and to decide what is of immediate relevance and what could possibly pertain to future needs. It is precisely at this point that it is so vital for the man to understand that because the woman is bringing him fragments of the unknown, he cannot possibly expect to know what they are until he has fathomed out their purpose. It is also crucial for him to realise that there is absolutely no point in wanting the woman to explain to him what it is she has brought him, for not only does she not know, but it is also not up to her to rationalise about the unknown.

At this moment it is imperative for the man not to fall into the trap of rationalising about whatever it is that the woman has brought him. If the man does so, he will inevitably make the mistake of assuming that the woman has brought him junk, for it must always be remembered that the rational mind cannot comprehend the unknown directly. The rational mind is very much a computer and, as such, can only process material for which it has the relevant programme. In dealing with the information the female brings him, the male must listen to his heart, because only by flowing with his *feelings* about the unknown can the male truly grasp the significance of the female's input. Once the significance has been grasped, the male can then, but only then, use his rational mind to work out the practicalities of applying this new information upon the physical plane. It is this practical application that is referred to as *anchoring* upon the physical plane.

Let us look at our previous example of the woman telling her husband about the dog having fallen into the swimming pool, in order to make all this somewhat clearer. The man, Bill, comes home from work one day, and tells his wife, Cindy, that he is concerned that he has not heard from his close friend, Peter, for some time now. Cindy listens to her husband, but after saying that maybe Peter is just too busy to phone Bill as regularly as usual, launches forth into a detailed account about the family

dog, who probably would have drowned in the swimming pool that morning had she not become suspicious that he was nowhere to be seen.

At face value it appears that Cindy is not particularly worried about Peter, and that her story about the dog has absolutely nothing to do with Bill's concern for his friend. Yet, knowing his wife well enough to know that she cares about Peter as much as he does, Bill also accepts that since she told him about the dog, she must somehow feel that this incident has a bearing on Peter's unusual silence. In thinking about his friend, Bill begins to wonder how Peter's business is doing, and without really understanding why, he suddenly feels a sense of unease. Knowing full well that there is no logical reason to feel uneasy about his friend's business, Bill is nevertheless quick enough to acknowledge that their dog has also never before, in the seven years that they have had him, fallen into the swimming pool.

Feeling alarmed that something may have gone wrong with Peter's business, Bill decides to phone his friend straight away. Speaking to Peter on the phone, Bill is relieved to hear that his friend is well. However, when he asks Peter about his business, Peter tells Bill that he nearly went bankrupt by making a stupid investment in a bogus venture. According to Peter, if it had not been for his female accountant, who sensed that there was something amiss, and insisted that he investigate his partner, he would more than likely have gone bankrupt, as a result of continuing to invest in a venture which did not actually exist.

Bill was fascinated by his friend's story. In all the years he had known Peter, his friend had always been very careful about investing his money. However, this time, like their family dog, Peter had misjudged hopelessly. Had he been unwilling to act upon his accountant's female hunch, then by his own admission he would not have suspected that his new partner was up to no good. Realise that Peter could have waved aside his accountant's hunch as having no foundation, but had he done so, he would have gone under. Bill, likewise, could have dismissed Cindy's story about their dog as being irrelevant to his concern for Peter, but had he done so, he would have missed a valuable lesson in intelligent co-operation.

It is quite clear from this example that intelligent co-operation is essential between any male and female, no matter whether it is between husband and wife, a man and a female colleague at work, brother and sister, mother and son, or father and daughter. Furthermore, intelligent co-operation is especially important with regards to our own inner counterpart. In this respect it is vital to remember that every man and every woman has an inner half which is of the opposite sex. However, accessing our inner counterpart is a technique which can only be understood and mastered by learning to use our outer counterparts as mirrors for the inner. Therefore, by using the females in his life as mirrors for his own inner female, a warrior learns not only how to understand his inner counterpart, but also how to communicate with it. Likewise, by practising intelligent co-operation with the outer females in his life, he also learns how to co-operate with his inner female. Needless to say, this is equally true for female warriors in learning to work with their own inner male.

Apropos the above, it is vital to note that for both men and women, intelligent co-operation with our inner counterpart amounts to listening to the heart. Only by learning to listen to our hearts can we access our inner counterparts and communicate with them. This implies that the mind cannot be allowed to dominate, for if it does, as is all-too-often the case in the average man and woman, then there will be no listening to the heart, no listening to the inner counterpart, and therefore also no intelligent co-operation between that person and his or her inner half. This is equally true of learning to work with omens, for it must be pointed out here that in relation to mankind, irrespective of gender, the world around us is negative, that is, female. In other words, the world, the great mother of all, is forever speaking to us in one way or another, and if we but take the time to listen to her and fathom the implications of her messages, we are never left stranded for lack of knowledge. It is therefore so very important for the warrior to be wide awake in

order to note even the minutest details in his or her daily life, even if these do seem insignificant and disjointed.

Power truly surrounds us all, and therefore whenever there is intelligent co-operation between male and female, between a man and the world around him, knowledge flows unimpeded. This the woman instinctively knows and practises, for she is forever listening to the world around her, and sees within even the most insignificant details the hidden interrelationship of all life.

An extremely important point which must be clarified here, is that the female essentially has two different aspects. On the one hand, the female is chaotic because she is the unknown, and as such can only rely upon her *feeling.* This is the *woman aspect,* who in her sense of chaos is capable of saying one thing and then doing something completely different. On the other hand, the female is very protective and inclusive, for although she is the unknown and chaotic, she nevertheless knows, at a most fundamental level, that all of life remains forever integrated. No matter if everything seems unrelated, she senses that the purpose of separation is only so that the unknown can be incorporated into the known. This is the *mother aspect,* who is forever collecting, gathering, bringing together, protecting and nourishing.

It is also important to keep in mind that awareness itself has two polarities, namely, the rational mind which separates, and the heart, which unites. Here the reader should understand that in referring to the heart Toltecs are referring to the quality of *feeling* which is the expression of irrational knowledge. In this respect females are again very different to males. Using first her rational mind in order to isolate the requirements of the male, the female then follows her heart to find within the unknown what the male needs. The male, on the other hand, uses first his heart to grasp the unknown which the female brings him, and then resorts to his rational mind so as to make that knowledge practical upon the physical plane. However, the fact remains that both male and female have to use the rational mind in order to achieve practicality, and both have to use the heart in order to work with the unknown.

The paradoxical truth which emerges from the above is that although men have been indoctrinated into believing that the rational mind is superior to the heart, and that reason should be elevated above feeling, in fact the reverse is true for the real male. As we have already established, the male is the known, and because awareness is the direct link between the nagal and the known, the male is, to put it rather crudely, nothing more than a think-tank which has to map out the unknown. However, the only way the male can do this is to open his heart to the female, whether this is the woman in his life, or that greater female - the world around him, for it is after all the female which is the unknown. From this it should be clear that in the male it is his heart, or feeling, which comes first; his rational mind coming into operation only once his heart has ascertained the significance of the unknown. Therefore, in the male, the heart is positive in relation to the rational mind or, in other words, the heart is masculine, whereas the rational mind is feminine - a fact that is in direct contradiction to what people have been led to believe in their social conditioning.

Following on from this, we must not forget that it is the rational mind which divides and separates, for the purposes of deeper understanding and practicality. It is therefore the *feminine polarity* of awareness which brings about separation, and it is when this principle gets out of control, particularly in women, that people tend to act in a destructive fashion. In this respect, we have all often seen women fighting amongst themselves about details which are really quite petty. Likewise all too often marriages are broken up as a result of another woman having come onto the scene. By contrast, it is the heart which unites, for it is the feelings in both men and women that guide man towards including the unknown into the known. Here again it is ironic to see that when women are fighting amongst themselves, then often just the presence of a male is enough to restore in them a sense of calmness and peace.

The female, on the other hand, being by her very nature the unknown, knows in her heart of hearts, at a most basic and fundamental level, that separation is totally necessary so that the

unknown can be included within the known. Consequently, for the female too, the heart is positive in relation to the rational mind, in spite of the fact that she has to use the rational mind first in order to grasp the needs of the male. Yet, none of this is surprising if we bear in mind that it is the mother aspect of life, that is, the *tonal,* which stands divided for the purposes of the *nagal.* In other words, the *tonal* must be differentiated into the known and the unknown, into male and female, into reason and feeling, so that the male can work to the required depth with the details which the female brings him.

In speaking about the mother aspect of life we must realise that although the female *tonal* allows itself to become differentiated by the male *nagal,* it nonetheless always instinctively reacts in an inclusive manner. This is so because the female senses the purpose of all, and in this knowledge knows that all must eventually be one whole. Consequently it is the mother aspect which is concerned with unity, and as a result is also closely allied with the masculinity of the heart and feelings.

The mother aspect surfaces in women in a very forceful and practical manner, since it is an integral part of their essential being. However, whenever the mother aspect begins to override the woman aspect, that is, the feminine qualities of the rational mind, we get the proverbial battle-axe who will dominate every single male in her life. Such a woman's son is never allowed to grow up, for she will keep him firmly attached to her apron strings. Her husband too, will be mothered and molly-coddled until he has become weak and ineffectual, completely dependent upon her in every respect.

However, in relation to this, it is important to know that the only time the mother aspect of a female will become dominant, is when the male in the woman's life is not playing his role as a true male. Whenever this is the case, the fault invariably lies in the fact that the man is not listening to the woman, and that he is not acknowledging her in the true sense of the word. Through ignoring his heart, such a man succumbs to reason, and thereby, in effect elevates his own feminine side above his masculinity. In all such cases, no matter how much these men may kick against

the truth, the fact is that they have chosen to become second rate 'females'. It is therefore hardly surprising that the women in the lives of such 'men' accuse them of being weak, and consequently look down on them with disgust.

THE MARK OF THE TRUE MALE IS COURAGE, BUT TO HAVE COURAGE THE MAN MUST TAKE HEART.

One final point needs to be covered here. Because the female is essentially the unknown and chaotic, it is the duty of the male to contain the female. This does not imply that the male must dominate the female, but rather that he must acknowledge her fully. The only way in which the male can do this is by being fully male himself, for in this way he gives the female the security she needs in order to keep being female. It takes courage to be a true male, but it takes just as much courage to be female. Having to acknowledge to herself that she is indeed chaotic and the very epitome of the unknown is difficult enough for the female, but knowing also that she must remain so if she is going to be a true female is no easy challenge at all. No woman can be expected to do this if the men in her life are not going to anchor for her on the physical plane.

If, on the other hand, the man in a woman's life acknowledges her for what she represents, then the woman feels secure in the knowledge that she can go off into the unknown, because her man will listen to her, and in so doing will turn her chaotic knowledge into something which is of practical value to them both upon the physical plane. This is what is meant by the male anchoring the unknown upon the physical plane - an all-important point which is best clarified through the use of an analogy. Therefore think of the unknown as a vast and bottomless abyss at the edge of a cliff representing the known. Standing on the edge of the cliff is the male holding onto a rope at the end of which dangles the female in the truly frightening abyss of the chaotic unknown. If the female feels secure in her knowledge that the male is anchoring that rope securely upon the solid physicality of the cliff, then she will gladly go anywhere

into the unknown to get for the male whatever it is he needs. This is what is meant by containing the female, and this, in the final analysis, is also the very meaning of intelligent co-operation.

We can quite easily summarise intelligent co-operation by saying that in this act the female listens to the male and, having isolated his primary need through the use of her rational mind, goes off into the unknown, which essentially is her own inner being. Once within the unknown, the female lets her feelings guide her into covering as broad a spectrum as she can, much in the same way as a fisherman casts his net. The female then returns to the male and presents him with her catch. This catch, like the fisherman's net, will contain a whole assortment of all sorts, shapes and sizes. The male then allows his heart to guide him in searching through all this to find what can be put to good use immediately. Having found what it is that he can use, he turns his rational mind to clean, dissect, and scrutinise the purpose and use of every minute detail of that which he has chosen. It is for this reason that it is said that the female takes the lead in entering into the unknown, but that it is the male who takes the lead in opening the heart.

In the light of the above it is not surprising that the female, by virtue of her close association with the *tonal,* identifies very easily with the mother aspect, for it must be remembered that the *tonal* is essentially female in relation to the *nagal.* It is this identification with the mother aspect which enables the female to recognise at a very fundamental level, not only the purpose of differentiation, but also the necessity for unification. In addition, it must also be kept in mind that it is again the mother aspect, with its inherent urge towards unification, that is the masculine side of the female. In this respect no-one can possibly deny that a mother who is fighting to protect her family is a formidable fighter, for whom the average man is no match. It is also because of this that women invariably take the lead in coming to the Warrior's Path, and become very fine warriors indeed, truly the equal of any male.

Generally speaking, men are much slower in their progress

upon the Warrior's Path, because of the depth to which they are required to work, but once they have learned to open their hearts, their courage is totally unparalleled. We see therefore, that the true female, in her ferocity, and the true male, in his courage, are naturally and instinctively warriors who will stand back for nothing and for no-one.

INTELLIGENT CO-OPERATION IS THE VERT BASIS OF MANIFESTED LIFE - THE GLUE WHICH KEEPS EVERYTHING TOGETHER AND, AT THE SAME TIME, THAT WHICH MAKES POSSIBLE THE EVOLUTION OF AWARENESS. INTELLIGENT CO-OPERATION BETWEEN MALE AND FEMALE, BETWEEN MAN AND THE WORLD, IS AN ACT OF LISTENING TO THE HEART, SO THAT THE CHAOTIC UNKNOWN CAN BECOME INCLUDED WITHIN THE KNOWN. INTELLIGENT CO-OPERATION IS THEREFORE AN EXPRESSION OF THAT ELUSIVE LOVE, WHICH EVADES THE UNDERSTANDING OF MOST PEOPLE. IT IS ONLY BY WALKING THE PATH WITH A HEART THAT THE WARRIOR COMES TO UNDERSTAND THE TRUE MEANING OF LOVE.

Earlier on we saw that it is from the inherent quality of awareness that we get the first two requirements for treading the Warrior's Path; namely, that the warrior must be *wide awake* and approach knowledge with *fear.* Now it is clear to see that the second two requirements are derived from intelligent co-operation. When the male acknowledges his own inner female, and the female likewise acknowledges her own inner male, there is truly *respect,* not only for the opposite sex, but also for the world at large and for all of life in general. Likewise, when the male and the female have come to the point of knowing that they are following their destiny by co-operating intelligently with their dreamers, there is also *absolute assurance.* So we see that not only is intelligent co-operation essential to life upon the physical plane, but it is also the ultimate requirement for fulfiling one's fate. Only when we co-operate intelligently with our dreamers can we possibly hope to succeed in bringing about the full potential inherent within any particular lifetime.

CHAPTER NINE

DANCING WITH DEATH

ANYTHING TOUCHED BY DEATH TURNS INTO POWER. WARRIORS UNDERSTAND THIS, AND THEREFORE MAINTAIN A MOST INTIMATE RELATIONSHIP WITH THEIR DEATH - A RELATIONSHIP WHICH IN TIME BECOMES A DANCE.

So far in our study of the technique of erasing personal history, we have seen the importance of having to stop the internal dialogue, so that ultimately we can also stop the world. We have also seen that it is imperative to believe in oneself, and to learn to feel good about oneself, so that one can transform one's self-image into that which brings success and happiness, rather than failure and misery. To this effect we have recognised how crucial it is to understand and practise intelligent co-operation, for where there is no intelligent co-operation, there can also be no love for oneself, no love for the world in general, and no love for life, or for one's fate. In struggling to do all this, we gradually but surely transform the *island of the tonal* into what is termed a *proper tonal* or, in other words, a *tonal* which befits the true warrior.

Erasing personal history is therefore a compound technique which is not mastered overnight. In essence it is the technique of *transformation,* and this can only be mastered bit by bit, over a period of time. Yet it should also be realised that every little bit mastered brings with it *personal power* and, most important of all, that innate sense of joy which comes from knowing that one is achieving one's freedom.

It is not possible to single out any of the subsidiary techniques of erasing personal history as being more important

than any other, but if we look at the technique of erasing personal history as one whole, we see that the overriding import of all the subsidiary techniques is in fact the process of transformation. Transformation implies the elimination of that which is undesirable, but as we already know, it is not really possible to eliminate anything from the *island of the tonal.* What then does transformation actually entail?

The term 'transformation', as understood by Toltecs, is perhaps the most exciting, but at the same time, most radical concept of the Toltec tradition.

TRANSFORMATION IS THE PROCESS OF DEATH IN WHICH THE WARRIOR ACTIVELY ENGAGES ONCE HE OR SHE EMBARKS UPON THE WARRIOR'S PATH. IT STARTS WITH TRANSMUTATION AND ENDS IN TRANSFIGURATION.

Realise that before we consciously commence the process of transformation we are the sum total of everything that happens to be on our *island of the tonal.* The only way to change this is to transform the *island of the tonal.* As we saw in *Return of the Warriors,* this entails having to rearrange every item that goes into making up the features of the island. However, in doing so it must be remembered that there is no way in which we can eliminate anything from the island. Nonetheless, if we look at the *island of the tonal* carefully, we quickly enough realise that the features of the island are in fact composed of everything we were meant to have, and in addition everything we have inherited or borrowed from others by virtue of our social conditioning. It therefore stands to reason that in order to change the landscape of the island, we must eliminate all the foreign objects that do not belong there. In other words, we must eliminate the effects of social conditioning.

Such elimination is a radical change, and so much so that the old *tonal* must figuratively die. It is utterly impossible to keep the old *tonal* alive when one gets rid of all the stuff that does not really belong to the island. The old *tonal* can only exist when it has everything which constituted it in the first place, in much the same way that a log of wood is only a log of wood whilst we leave it undisturbed. The moment we transform that log of wood into a chair, it is no longer a log of wood, but a chair. In the process of transforming the log into a chair we also eliminate all those bits and pieces of the log which do not form part of the chair. This, however, implies that the fate of that log of wood is to be a chair - a concept which is of vital significance in the technique of transformation, or erasing personal history.

All of us have exactly the right *tonal* we need in any one particular lifetime, and upon this *island of the tonal* is everything we need in order to meet our challenges, and fulfil our fate. The problem arises in the fact that, because of people's social conditioning, they have added so much unnecessary junk to the island, that they never know what their real *tonals* should be. However, not knowing who or what we really are is never an insurmountable obstacle, provided that one is convinced of the fact that one wants to change, and accepts the fact that such a change must be a total transformation.

If we accept this, then we will also be prepared to put in the required amount of effort in trying to live like a warrior. In the final analysis, this is all that is really needed. In struggling to live like a warrior, one quite automatically applies the various techniques to one's daily life, and without even fully realising it, one begins to live the teachings in order to cope with one's challenges. In living the teachings one invariably gets caught up in them, and consequently one thing will lead to another, until finally the teachings and the techniques are no longer something which we are trying to apply, but have become instead a new way of life. This is all that is required. The processes of transmutation and of transformation will then take place seemingly of their own accord, and bit by bit one's *true* tonal begins to emerge.

The problem that tends to arise here is that there are always those who think they would like to become warriors, but not having realised that they need to undergo a total transformation, they stubbornly insist upon holding onto their old tonals. This is analogous to a man who wants to have a new garden, but who is also not prepared to change anything in that garden. The only

way in which any of us can have a new garden is to initiate the process of death, for it stands to reason that many of the existing plants will have to be removed altogether, whilst others again will have to be moved and pruned, but by the time we are finished the old garden will be no more.

Most people never do this, but merely keep adding more and more plants to the old garden in the hope that this will improve it. Yet, our *tonals* already have everything that is needed. Therefore we do not need to add anything; instead we have to eliminate that which does not belong. Obviously as we begin to eliminate, so we can also begin to move things back to the spots they were originally meant to have and, in due course of time, the *island of the tonal* is totally restructured.

ONLY THOSE WHO COME TO THE WARRIOR'S PATH PREPARED TO DIE CAN POSSIBLY HOPE TO SUCCEED.

This then brings us to that age-old question which every apprentice asks at this point: 'How do I go about eliminating that which does not belong to me; and how do I restructure my *island of the tonal?*' Although this question is inevitable, it is nevertheless an invalid one, for by the time the apprentice has reached this point in his training, he has already been given all the information he will ever need in order to effect transformation. The only thing the apprentice still needs to do is to apply everything he has been taught up until now. Elimination of all that is undesirable, and the restructuring of the *island of the tonal* is simply a natural result of the struggle it takes to live like a warrior.

If the apprentice follows faithfully all the instruction he or she has been given up to this point, then the restraints of social conditioning will be broken, and no trace of the individual's personal history will remain. Once this has been accomplished, such an apprentice will in the interim have become a true warrior who has *power* at his or her command. To all intents and purposes, the warrior is now a new person living a new life which has very little to do with the life he or she may have lived

previously. However, this advantage, enormous as it is, is not the only merit to arise out of achieving transformation. There is yet another benefit in learning to live like a warrior, namely, a technique which Toltecs refer to as *dancing with death.*

This mystifying technique is also sometimes referred to as the *dance of death* or, alternatively, the *last dance.* In a certain sense it is a continuation of the technique of intelligent co-operation, and yet it is also very different. This fact, however, will become apparent, and speak for itself, as this particular technique is explained. Having said this, dancing with death is not a technique in the same sense as any of the other techniques, but is instead one which develops spontaneously as a result of practising the other techniques, and of having absorbed all the teachings into one's daily life. We therefore cannot study this technique beforehand, for it is in the nature of a by-product of the struggle it takes to become a warrior. It is a true bonus, and one that every warrior treasures most dearly. Let us therefore try to gain some preview of this technique, so as to broaden our understanding of what it means to live the life of a warrior.

The overwhelming majority of people assume that death is merely a term which signifies the cessation of life upon the physical plane, but this is very far from the truth. Death is not merely a term, but a very real force which Toltec seers can *see* as clearly as they can *see* the force of life. Because of its appearance, Toltecs have termed death the *rolling force,* or simply the *tumbler.* Death, like life, exists throughout the entire universe, except that it has no effect upon life as such; only upon the forms that life uses in the unfoldment of awareness. In this respect it is important to know that there are far subtler forms upon this planet, as within the universe, than just the dense physical forms which the average man associates with life.

During incarnation, irrespective of whether this is in a dense physical form, or a more subtle form, the incarnated being is enshrouded within that electromagnetic egg which is termed the luminous cocoon. Right from the moment of birth the luminous cocoon is subject to the continuous effects of the tumbler, which comes at it in a rolling motion, much like a wave. Every time the

rolling force strikes against the cocoon, the *intent of* the dreamer deflects death upwards so that it tumbles over the luminous cocoon, again much like a wave will rise up above the sand until the force of its own rolling momentum causes it to tumble.

The force of the tumbler may appear to be gentle, but it is in fact powerful beyond imagination. If it were not for the *intent* of the dreamer, the tumbler would crack open the luminous cocoon in no time at all. Even so, the tumbler is so powerful that even the *intent* of the dreamer cannot deflect fully the impact of its force. Consequently the form contained within the luminous cocoon suffers from the force of its impact time and time again and, as a result, undergoes what we term *wear and tear* or, quite simply, aging.

When the force of the impact is too great the form can be so badly impaired that people will register either mental or emotional shock, or else become ill, sometimes critically so. If such shock or illness is critical, then it is not uncommon for the form to age in a suddenly-accelerated manner. Many are the men and women who have quite literally turned grey almost overnight, whilst others who have always been fit and well, have quite suddenly become frail and sickly within a matter of days.

Yet it is within our scope to be able to regulate the force of impact from the tumbler, and so avoid unnecessary damage to the form. When we co-operate intelligently with our dreamers, and with the world around us, by acknowledging and practising the principles of the interrelationship of all life, then the *intent* of our dreamers is enormously increased and amplified. This is a very important point, for two reasons. Firstly, when the individual is co-operating with his dreamer, the dreamer is obviously capable of exerting far more *intent* than when the individual is fighting against his destiny. Secondly, because the dreamers are fully group-conscious, owing to the interrelationship of all life, *intent* is not only a personal force, but also a mutual force that can be augmented enormously by the greater group. In other words, *intent*, which it must be remembered is a quality of the dreamer, is both a force channelled by the individual as well as by the group, but the

intent of the group is always far more powerful than the sum of the individuals' *intent.*

Therefore when we participate in life instead of fighting it, and when we strive to fulfil our fate rather than frustrate it, we work in group formation, the combined *intent* of which is truly formidable. When we are in harmony with life, it stands to reason that we can regulate the force of the impact from the tumbler far more efficiently and with far greater effect than when we are separating ourselves from the greater whole. Needless to say, it is never the dreamer upon its own plane that becomes separative, but its incarnation upon the physical plane. When this is the case, the dreamers upon their own plane still remain group-conscious, but the one whose incarnation is behaving in a wayward manner becomes a liability to the rest of the group, and this obviously puts an unnecessary strain upon all. This is why any sense or practice of separativeness is totally unacceptable to the true warrior.

A point that should be clarified here is that not all disease or misfortune is the result of separativeness. There are sometimes diseases and misfortunes which serve as necessary challenges within the life of the individual. But in all such cases these diseases and misfortunes are imposed by the dreamer itself in collaboration with the purpose of the group, and they have no adverse effect upon the group itself. It is because of this fact that the warrior will not necessarily always help another being who is in distress. If the warrior can see that the being concerned needs the experience it is going through, he will not propose to interfere in the purpose of that being's dreamer. If, on the other hand, the warrior's heart tells him that help is genuinely needed, then he will not hesitate to give all of his assistance.

When we are co-operating in the fulfilment of our fate then, through the interrelationship of all life, we also aid in the furtherance of evolution in general, and so help to uplift those around us, irrespective of whether such beings are other human beings, animals, plants or whatever other form. This is the true meaning of the interaction and interdependence of all life. Furthermore, by co-operating in the fulfilment of our fate, we

automatically begin to flow with the process of life, in the same way as a swimmer swims with the current in a river. In time, and with experience, the swimmer begins to anticipate the course of the river by the way in which the water moves. The swimmer will learn to adapt his movements to accommodate any challenge which comes his way, and as he grows in his experience of handling these challenges, so his movements also become ever more agile, graceful and complex. Such a swimmer is in effect choreographing the dance of life for himself.

It is crucial to understand that anything we do in life is in fact an act of survival in one way or another. No matter whether we are working for our living, going on holiday in order to release mental stress, or simply taking a walk on the beach in order to still an emotional upheaval, we are always fighting for the survival of our physical bodies, our sanity, or our emotional wellbeing. Not to survive means death of sorts, for a being can die in more ways than one. There are people who are emotionally dead, or mentally dead, just as there are those who have lost all hope and are consequently living out a meaningless existence. All such people are no longer participating in life in a purposeful way, and therefore might just as well be dead. These are those whom Toltecs refer to as the *walking dead,* of which there are far more than man would like to believe.

In fighting to survive, and by living like warriors, we are learning to consciously deflect the disintegrating force of death in ways other than those in which the dreamer is already doing with *intent.* In other words, like the swimmer, we too flow with the current of life, and as we gain in our experience of handling our challenges, so we begin to learn that challenges do not need to be disastrous but, if properly handled, can lift us to heights which before were beyond our capabilities. In the final analysis, all our challenges in life, whether big or small, are manifestations of forces which work in collaboration with death. Thus Toltecs look upon challenges as being the allies of death, and traditionally refer to them as the *sharpshooters of the universe.*

It is the destiny of all of life to seek out knowledge and to have *power,* but there is absolutely no way any of us can have

power other than to claim it. The only way in which we can claim our *power* is for us to be presented with challenges which we have to face and overcome. Obviously the amount of *power* which a challenge will yield is proportionate to the intensity of the challenge. Easy challenges yield only a little *power,* but difficult challenges, especially those which threaten our survival in one way or another, yield the greatest amount of *power.* Therefore, for the warrior, death and its allies are not a curse, but simply forces which guide him to ever greater heights *of personal power.* It is for this reason that the warrior looks upon death as his best advisor.

It is in flowing with the process of life and in learning to handle his challenges correctly that the warrior discovers ways and means whereby he can deflect the arrows of the sharpshooters. The term 'sharpshooters' may be a metaphor for something which is not easy to verbalise, but the effects, or arrows, of the sharpshooters are no mere metaphor. When you can no longer afford the bond repayments on your house, and the bank manager threatens to reclaim it, he is not speaking in metaphor. Some of these arrows are designed to affect the mind, some to affect the emotions, and some the physical body. Some arrows are designed merely to give a warning shock, some are designed to maim, either temporarily or permanently, and some are utterly lethal.

The only protection the warrior has against the arrows of the sharpshooters is his *shield.* Being *wide awake* to the fact that his death is stalking him, the warrior uses his *fear* to keep him on his toes, and having a healthy *respect* for all of life around him, the warrior sets about living his life as strategically as he possibly can. Being *fully assured* that, provided he remains impeccable in his endeavours, his fate must and will unfold to guide him, the warrior adapts his actions, physical, emotional and mental, so that he can use his shield effectively against the arrows of the sharpshooters.

When such a warrior's life is viewed through the eyes of a seer, it is the most stunningly beautiful thing to behold. Richly-coloured emotions are woven together into the most intricate

patterns with the light and ethereal energies of pure intelligence. These patterns of magical *power* move and fluctuate in perfect synchronicity with the movements and shifts of the warrior's assemblage point, as he endeavours to fend off the arrows of the sharpshooters. So beautifully do emotions, intelligence and movement blend and flow into and out of constantly-changing patterns, that one is left breathless by the perfect timing and sheer grace of life in action. Even the physical movements of such a warrior become refined by this elegant interplay of energies, and his eyes will often reflect that inner laughter which comes from the sheer joy of knowing that his spirit is being utterly impeccable.

The impeccable warrior does in fact dance in the most real sense of the word. In this dance intelligence is his music, whilst emotion is the colour of his costume, carefully cut to portray his *intent.* Fate itself guides the warrior in choreographing those steps which enable him to move his assemblage point, so as to dance across the stage of life with ease, grace and dignity. *Sound, colour,* and *movement* are truly the three magical qualities which make up the warrior, that being who has learned that life is not a burden, but in reality a most stupendous dance of innovation and creation. Rejoicing in this knowledge, the warrior spins across the stage of life; sometimes leaping for joy; sometimes moving slowly, gently, to the sad refrain of heartfelt tears. In this dance, light and shade blend one into the other to create one exhilarating sequence after another, each sequence spinning the warrior higher and higher into ever more profound levels of awareness and freedom.

It depends very much upon the individual as to how high, or how far the warrior will go in the unfoldment of his *personal power in* any one particular lifetime. In this respect, every warrior has his or her own specific rung upon the ladder of evolution and, as a result, no two warriors will ever have the same dance. Depending upon the individual's level of awareness and expertise, the dance will be long or short, and will have either simple and uncomplicated choreography, or else will be magnificent in its complexity and variety. Nonetheless, even the simplest of simple dances has a purity and grace which is truly breathtaking, and therefore is each and every dance a masterpiece in its own right.

Those warriors who are capable of doing so keep refining their choreographic skills so as to achieve ever greater heights in their attainment of *personal power.* Figuratively speaking, such warriors spin higher and higher until finally their awareness merges totally with that of their dreamers, and consequently also with the awareness of all of life. Having accomplished this, the warriors achieve the level of the third attention, and are given the accolade of *the dancer on the hill.* This is a mystical nomen which it is not possible to explain here, except to say that for those who have the necessary eyes to see, it will speak volumes upon ancient rites such as Beltane and Yule.

However, without the presence and actions of death and its allies, there would be no choreography and no dance, and life would become a meaningless chaos of undifferentiated energies that have no real purpose. The dance owes its existence to death, and it is therefore only right that the warrior should refer to it as the dance of death; an expression which has significantly, and mysteriously, become immortalised in literature, music, and art, as *danse macabre.*

No warrior can possibly ever say how he or she learned the dance of death, but in all cases this dance begins to take shape with the technique of recapitulation. Here it should be pointed out that in actual fact all people, sooner or later, have to recapitulate their entire lives. For the overwhelming majority of average men and women, this recapitulation does not take place until the actual moment of physical death. Once the luminous cocoon has been cracked open the life-force escapes from the physical body, but is kept within the confines of the luminous cocoon by the *intent* of the dreamer for a short while longer. During this short interlude the emotions and the intelligence factor are still fully active, and remain so, until finally all awareness is abstracted from the physical plane. It is in this interlude that people recapitulate their entire lives, right from the moment of birth through to the moment of physical death.

The aim of this final recapitulation is basically the same as for the warrior. In this final act upon earth, every man and woman has the opportunity to see life in its true perspective, so that the knowledge gained during the incarnation can be fully acknowledged and absorbed. Because of this, the purpose of all stands clearly revealed, and therefore those challenges which have not yet been met are invariably accepted as forming the necessary basis for the following incarnation.

This period of recapitulation is never long. No longer having the rational mind with which to block out or justify events, the now discarnate being sees the true purpose of his or her life as one whole in a matter of hours. Every event that ever took place in that being's life now stands objectively revealed, in even the smallest detail. This is a revelation that leaves no room for doubt and, since it is wholly objective, is never an easy moment for most people. Yet, it is only because of this recapitulation that the average man and woman can at last gain full advantage from the life spent on earth and intelligently plan the future.

During this interlude of recapitulation the process of death is temporarily suspended, but after the recapitulation has been completed, the dreamer withdraws its *intent* and all awareness from the physical plane. Consequently the luminous cocoon collapses completely, instinctively folding in upon itself to once again take a shape very reminiscent of an embryo in the womb.

Although it is not the purpose of this book to engage the reader in concepts which pertain to life after death, it will nevertheless be profitable at this point to digress slightly, in order to answer very briefly some of the questions surrounding the process of physical death. In this respect there has been much speculation as to what happens to the discarnate being after abstraction from the luminous cocoon, and a great many fanciful assumptions have been put forward on this subject, especially by the psychics of this world.

People supposedly get lost in the world hereafter, and have to be rescued by diligent psychics who seem to spend most of their lives directing lost souls to the portals of heaven or some such place. Others again, apparently get stuck in either the emotional or mental vehicles, and likewise have to be forcibly released from these wrecks before they can continue on their journey. According to some accounts, the discarnate being is met at this point by a host of departed loved ones, who come to bring him into the glorious freedom of life-everlasting.

If I am here treading not so lightly on some people's toes, then I offer no apology, for to feed the gullible public this kind of nonsense is totally inexcusable. However, in this respect the public is also to blame, because anyone who is naive enough to believe such hocus-pocus deserves to be hoodwinked. To the best of our knowledge, no dreamer has ever been so stupid as to get itself stuck in a discarded vehicle, nor has any dreamer ever been so careless as to leave its awareness wandering around aimlessly in the other world. As for hosts of departed ones coming to meet the recently-dead, the mind just boggles at how much fantasy people can concoct in their over-inflated sense of self-importance.

The only discarnate beings who do stay within the atmosphere of the physical plane, being unable to leave completely, are those sad individuals who have committed suicide. However, in all such cases it is utterly impossible for anyone to help these beings. Having insisted upon their own sense of unworthiness, these people were not prepared to face up to the challenges in their lives. Thus they made the mistake of thinking that they could escape their challenges by opting out of life through suicide.

However, committing suicide is never allowed, and therefore, in all such cases, the dreamer of the individual concerned forces him or her to live out their allotted lifespan within the atmosphere of life upon the physical plane. These are the true earthbound souls, whose suffering is indeed enormous. No longer able to participate in life physically, these beings go through the agony of having to witness the consequences of their suicide upon loved ones, and are forced to watch from a

distance the wonders and privileges they could have experienced had they not been so cowardly. Sad as the plight of these beings may be, realise that at the end of the day we all have to live with the consequences of our actions.

Apropos the claim made by psychics, it will be worthwhile here to offer at least a brief explanation of that phenomenon they mistakenly look upon as communication between the living and the deceased. Here it is important to know that once the dreamer has withdrawn its *intent* and its awareness from the physical plane, there remains only the physical vehicles it utilised during incarnation. These vehicles are the dense physical body, the emotional form, the mental form, and the luminous cocoon. All of these vehicles are in essence nothing more than electromagnetic configurations drawn into one functioning unit by the awareness and the life-force of the dreamer, for the purpose of physical incarnation.

It is not possible here to describe these vehicles, other than to point out that they become magnetically *charged* with the awareness and *personal power* of the being which utilised them during life, and that this charge continues to linger within the vehicles for some time after death. So strong is this magnetic charge that when such a shell is encountered, it actually gives the impression of being fully alive and intelligent. It is only once this charge has become dissipated through lack of replenishment that the form begins to disintegrate into its constituent energy fields before being reabsorbed into the greater matrix of the planet.

There is no fixed time period in which these discarded vehicles will disintegrate but, generally speaking, most disintegrate fairly rapidly. It is in fact only the skeleton of the physical body which takes umpteen centuries to disintegrate completely, and in this respect, there is a lot to be said for cremation. However, it does sometimes happen that either the emotional or the mental shell of an individual will stick around for a very long time. Whenever this happens, it is invariably due to the fact that the individual paid an inordinate amount of attention to the development of that particular vehicle and, as a result, the shell has become supercharged. It is the existence of

these supercharged shells which is responsible for the belief in so-called ghosts and ancestral spirits, and which has given rise to the morbid practices of seances and necromancy.

These ghosts tend to hover either in the proximity of the decaying physical corpse, or around the house in which the individual lived prior to death. Sometimes, particularly when the cause of death is murder, the ghost will tend to hover around the site where death occurred. On occasions when there was a particularly strong bond between the deceased and someone who is still alive, the shell of the deceased can, under certain circumstances, be drawn to that person because of a sympathetic rapport between his electromagnetism and the charge still existing within the shell. It is primarily this electrostatic phenomenon that has led psychics and inexperienced mediums to the belief that departed ones are willing to give guidance to those who are still alive. Yet it is not the discarnate being who has been contacted, but simply an empty shell that exhibits an illusion of the life and intelligence which utilised it.

The point here is that none of these shells are in any way the deceased person, nor do they have anything of value to communicate. Ghosts are to all intents and purposes like an echo of the original sound, and no matter how alive or intelligent they may appear to be, they are nothing more than empty shells which have absolutely no *power,* and no more purpose than the bones of a skeleton. As in the case of suicides, there is also not much that can be done for these ghosts, other than to let nature take its course. In time the magnetic charge is dissipated, and the form does disintegrate but, until then, the ghost will wander around aimlessly, having no real purpose.

Admittedly there are genuine cases in which a discarnate being will sometimes in an emergency convey a message to those upon the physical plane, but in all such cases the message will be profound and final. Never do discarnate beings linger around longer than is absolutely necessary, and never do they engage in flippant games such as the ouija board or, for that matter, pamper the self-importance of those who feel somehow special in regarding themselves as being psychic.

When it comes to childish curiosity, or the morbid preoccupation with ancient arts such as necromancy, or even just the simple pampering of self-importance, there are plenty of inorganic beings who will quite happily engage in these activities. Furthermore, certain types of inorganic beings feed off the *personal power* of humans, and therefore are always more than willing to drain a medium of his or her *personal power*, if such a medium is so eager to get rid of it. To these impish creatures, trance mediums are especially a most excellent source of fun, and materialisation mediums who are capable of exuding their own electromagnetism, are much sought-after hosts. The true medium, who is very rare indeed, knows full well what is entailed in the process of death, and therefore is not so arrogant as to propose to call up the dead.

All in all there are plenty of people throughout the ages who have always had what can only be described as a morbid fascination with death. The warrior, on the other hand, has no such gruesome interest in death, but instead sees in it the purpose and beauty of a cosmic force, of which humanity in general is as yet totally unaware. To the warrior, death is very much a part of life, and he therefore concerns himself with how best he may co-operate with this force whilst still in incarnation upon the physical plane. It is precisely because of this approach towards death that Toltecs figured out the technique of recapitulation.

Having *seen* the vital importance of recapitulation at the moment of physical death, Toltecs came to the conclusion that if one gains so much advantage from this recapitulation, then it makes a lot of sense to do it as early on in life as possible. Once this realisation was made the structuring of the technique was simplicity itself, except of course that the implementation of the technique is neither as easy, nor as quickly accomplished, as after

death. Yet, as has been pointed out in Volume One, the technique of recapitulation remains to this day the most important technique that any warrior ever engages in. Considering what we have seen so far, this fact should hardly be surprising.

Although the technique of recapitulation has already been covered in Volume One, it is important to stress once again that in using this technique it is not good enough simply to recall intellectual memories. In true recapitulation the warrior must, and does, relive the event as if it were once again happening. The only way this can be done is to recall the emotions in full as they transpired during the actual event, and then to relive the feelings which triggered those emotions. This is a most significant point, with enormous implications, but these could not be fully explained before handling the law of polarity and the technique of intelligent co-operation. Let us therefore now fill in the necessary details on this subject.

As we already know, the technique of recapitulation is placed in the East, and yields that attribute termed sobriety. In the West is placed the technique of erasing personal history, which yields that attribute termed feeling. However, in order to practise recapitulation successfully, we need to realise that the axis East-West is one whole with two polarities. In other words, in the technique of recapitulation it is the feeling in the West which enables the apprentice to acquire sobriety, just as in the technique of erasing personal history it is the sobriety in the East which leads to transformation. It therefore stands to reason that the sobriety gleaned in recapitulation is used in order to erase personal history, just as the feeling gained in erasing personal history is used for recapitulation. Exactly the same principle applies to the North-South axis. It is simply not possible to acquire *power* without the strength that is gained from not-doing, and one cannot practise not-doing without sufficient *personal power*.

A question that always arises here is whether or not this is a catch-22 situation. At face value it does indeed appear to be so, but in reality the only thing implied is that it does not really matter where we start with the techniques or, for that matter, the teachings as such. Traditionally every apprentice starts with the

technique of recapitulation, but this is purely for the practical reason that a full recapitulation normally takes many years of constant and diligent work. At the end of the day, though, every apprentice does find his or her own place to start, and no two apprentices will ever start in exactly the same spot. Wherever an apprentice starts will be for him or her the line of least resistance and, in this respect, it will also be the right place for that particular apprentice to start.

Apropos the above, the only thing of importance that the apprentice must acknowledge fully, is the fact that all the teachings and the techniques are interdependent and interactive, and therefore must be viewed and practised as one coherent whole. If this is not done, then invariably an imbalance of sorts will be set up, and any such imbalance will bring all further progress to a dead stop. If, for example, an apprentice starts with the technique of recapitulation, but concentrates only on this technique to the exclusion of erasing personal history, he will soon become stuck, for the simple reason that the over-development of sobriety will begin to cancel out his true feelings. If, on the other hand, an apprentice starts with erasing personal history, but does so to the exclusion of recapitulation, he will soon enough become lost in a quagmire of excessive feeling which is not being tempered by the necessary sobriety.

Therefore once again we see the importance of intelligent co-operation. It is simply impossible to practise one technique without bringing its polar opposite into play. It is when this fact is ignored that an apprentice becomes imbalanced, and consequently does end up in a catch-22 situation. We always need both polarities of whatever it is we are working with, irrespective of whether these are the techniques of the Toltec tradition, or that ultimate polarity, *life-death.* This is something that every warrior knows full well, and it is primarily for this reason that the technique of recapitulation is regarded as the most important of all the techniques. Although this appears to be in direct contradiction to everything that has been stated concerning the law of polarity, only a little thought will serve to clear up this apparent contradiction.

No-one can deny that the ultimate polarity is *life-death* or, if it is preferred, *nagal-tonal.* Therefore if we are going to succeed in becoming warriors, or even just sane and well-balanced average men and women, then we cannot afford to regard life as being more important than death. In other words, we cannot lead a *life* by excluding *death* from our awareness. If we do, then we upset the balance to such an extent that the tumbler has to strike harder and harder in order to keep the balance intact. Yet, sadly enough, this is exactly what the majority of people tend to do. In their fear of death, people try to concentrate only upon life, but end up leading a most miserable existence in which all manner of illnesses, misfortune, and general unhappiness plague them constantly.

Warriors know that they must include death in the equation of life, and as they also know the enormous benefits of doing so, they gladly and happily embrace death as much as they embrace life. However, symbolically speaking, life is *the light of the rising sun in the East,* whereas death is *the setting sun in the West.* Here it is important to keep in mind that the purpose of physical incarnation is to evolve awareness but, as we know, awareness has two polarities; namely, the rational mind and feeling. The rational mind pertains to right side awareness, whereas feeling pertains to left side awareness. However, sobriety, in the final analysis, is but the fully-developed potential of right side awareness; that is, the rational mind; and feeling is but the very natural result of having learned to listen to the heart; that is, being able to enter consciously into left side awareness.

It is therefore not so difficult to see that when the warrior embraces life and death equally, he is in effect extending his awareness along the horizontal axis. In other words, the warrior is embracing the two polarities of his tonal, male (sobriety) and female (feeling). At the end of the day, the only thing which really matters is that we achieve *total awareness,* but in order to do this, we must have a fluid assemblage point, so that we can move and shift it to bring about any alignment of energy fields that may be necessary. Fluidity, however, can only start once the realisation has been made that there is more than just one view

of the world: this in itself calls for sobriety, and sobriety can only be achieved through recapitulation.

Again it is important to stress here that although we acknowledge the technique of recapitulation as more important than the other techniques, yet we cannot and dare not elevate it above the other techniques in practice. This point must be borne in mind constantly, for it represents a principle that appears throughout all of life. We can say that the male is more important than the female, because it is he who has to anchor the unknown upon the physical plane, but if we actually elevate the male above the female the true evolution of awareness ceases. We can also say that a man's employer is more important than the man himself, since without an employer the man would have no income, but it must also be remembered that the overwhelming majority of businesses in this world are dependent for their existence upon their employees.

We can likewise say that life is more important than death, because where there has been no birth there also can be no death. Yet the whole purpose of life is the evolution of awareness, and it is only because of death that such evolution can take place. In other words, without death, life would not be able to fulfil its purpose, and would therefore be rendered meaningless. Life can only have any real meaning once we have the necessary sobriety to enable us to see life for what it truly is. In order to have this sobriety we must recapitulate, but we need the feeling from the West in order to fuel this recapitulation.

East-West, life-death, are inseparable polarities, just as North-South too are inseparable. Man, that magical creature of the universe, standing upright on his two feet, instinctively knows that his true heritage is the vertical axis - strength and *power*. But in order to claim that heritage, he must embrace fully the horizontal axis of life and death upon the physical plane. Only by bringing sobriety and feeling together can he unite his own two polarities; male and female. Only then do we have that *totality of the self* which stands vertical - tall in his wholesomeness, and proud in the impeccability of his warriorship.

Such then is the life of the warrior upon the physical plane,

and when finally he has reached the end of the road in any one particular lifetime, then just as with any other man or woman, death approaches closer than usual to tap him gently on the shoulder. This means that time is up, that his breathtaking adventure within this truly marvellous world has all-too-soon come to an end. For the warrior who has lived an impeccable life, and who has always had death at his side as his constant companion, this moment is not a disaster, but one of considerable poignancy.

No true warrior can ever leave this wondrous world gladly, for although he knows full well that his time upon earth is but a temporary sojourn, he nonetheless loves and treasures this stupendous gift with every fibre of his being. It is here upon earth that the warrior has learned the true meaning of life; it is here where he has met his lifelong companion, death; it is here he has learned how to claim his *power* and to rejoice in his freedom; and above all, it is here where he has begun to glimpse the awesome potential and mystery of his own innate beingness. In this respect every warrior is always left with the feeling that his time on earth was hardly enough to begin unravelling the incredible mystery which is man, but yet, in his heart of hearts, he also knows that even if his life on earth had been twice as long, he still would not have been able to do more than touch ever so briefly that awesome potential which is his own true magical self.

There comes an end to everything, and the warrior knows that when life upon earth has run its course, then for now at least, time is up and he must bid this world and all who shared this adventure with him farewell. When this moment comes, and physical death cracks open the luminous cocoon, the warrior's spirit travels to some spot upon this earth which has always been for him his place of predilection. In this spot the warrior, just like all other people, recapitulates for the last time his entire life. Even though the warrior has already done a full recapitulation during his life, this final recapitulation is nevertheless mandatory for all beings, and it in any case gives the warrior the opportunity to spend a few moments longer upon his beloved world.

Here in this place of his predilection, the warrior recounts for

the last time every minute detail of his life. As he does so he dances again the dance of death, but this time right from the beginning. Starting from a stillness in which there were as yet no steps, the warrior slowly begins to move into the first few tentative steps, clumsy and awkward, often causing him to falter, and even to fall. Sequence after sequence, the dance gradually unfolds in complexity and in grace, each sequence depicting the challenges which called them forth.

In this dance the warrior gives one account after another of the great many battles he has fought - of those he has won and of those he has lost. In these accounts he recalls also those who shared his struggle with him, acknowledging not only his fellow human beings, but also the other beings who were there for him in one way or another. In this the warrior pays homage to all those he loved, those who loved him, those who suffered as a result of his ignorance and ineptness, and those who through their negative actions towards him, pushed him into achieving even greater heights than before. In this, his final dance, the warrior expresses his gratitude to all who helped him upon his way, and through the interrelationship of all life, his heartfelt thanks do not go unnoticed.

As the warrior dances, rejoicing for one last time in his life upon earth, his lifelong companion, death, adds an edge and a passion to the warrior's steps, which would otherwise have been but the ordinary steps of an ordinary recapitulation. When finally the warrior has completed the last few steps, there follows a few moments of utter stillness whilst a great wave of peace and harmony washes out from the warrior across the whole world around him. This is his final salute to all those he learned to love so very dearly, including his mother; this earth.

At no time in the life of a warrior is the poverty of his human resources so overwhelming as in this final moment. We come into this world with nothing to offer, and when we leave we again have nothing to offer, but in the interim we have been given so very much. Yet, this earth, she whom we call the *Standing Mother*, does not complain, and she holds against us no grudge. Her never-ending patience, and her love of all life is so encompassing

and so utterly unconditional, that there is in her heart nothing but a silent prayer that all of her children may find the freedom and the *power* which is their heritage. Therefore the warrior gives the Standing Mother the only thing he can give - he gives her the recognition and the acknowledgement due to a warrior, by saluting her with peace and harmony.

Looking upon his beloved world for one last time, every warrior in that moment understands with every fibre of his being the words of that great seer, Kahlil Gibran: *'It is not a garment I cast off this day, but a skin that I tear with my own hands'.*

After this final moment death steps in next to the warrior, and the luminous cocoon folds in upon itself, once again to resume the shape of an embryo. In that instant the warrior steps from this world into the Temple of Death which, after all, is but the doorway into a new life that must one day again materialise upon the physical plane. But for now the dance is over, and the curtain has come down upon this lifetime.

So many people have come to accept and to believe that life upon earth is a torment and a burden, and in this respect the eastern religions have done much to strengthen this idea. Teaching that we must escape the wheel of rebirth as quickly as possible, and that every person who has achieved enlightenment never again has to return to life upon earth, these religions have fostered in man the idea that rebirth is some kind of punishment. In the end everyone must make up their own mind, and believe in what they will. I personally will not dispute the accuracy of the eastern religions, but ever since the east and the west have become divorced, the sobriety of the east has steadily eliminated all trace of feeling. Consequently today there is no heart left in the eastern religions. Nor do these religions hold any love for the *tonal*, or for the Standing Mother.

On the other hand, for the warrior who walks the path with

a heart, all of life always was, always is, and always will be interrelated, interactive, and interdependent. Consequently, there can be no real meaning in achieving his freedom from rebirth when the rest of life, of which he is a unit, still has to struggle on in the darkness of ignorance. What kind of love would a warrior have if he were to abandon the rest of life to its own devices once he has achieved his own freedom? This does not imply that the warrior purposefully holds himself back in his own evolution, but it does mean that, having achieved his freedom and his *power,* the warrior gladly takes his place next to those who are still struggling. By sharing with them his knowledge and *power,* the warrior shows them by example how to fight like true warriors.

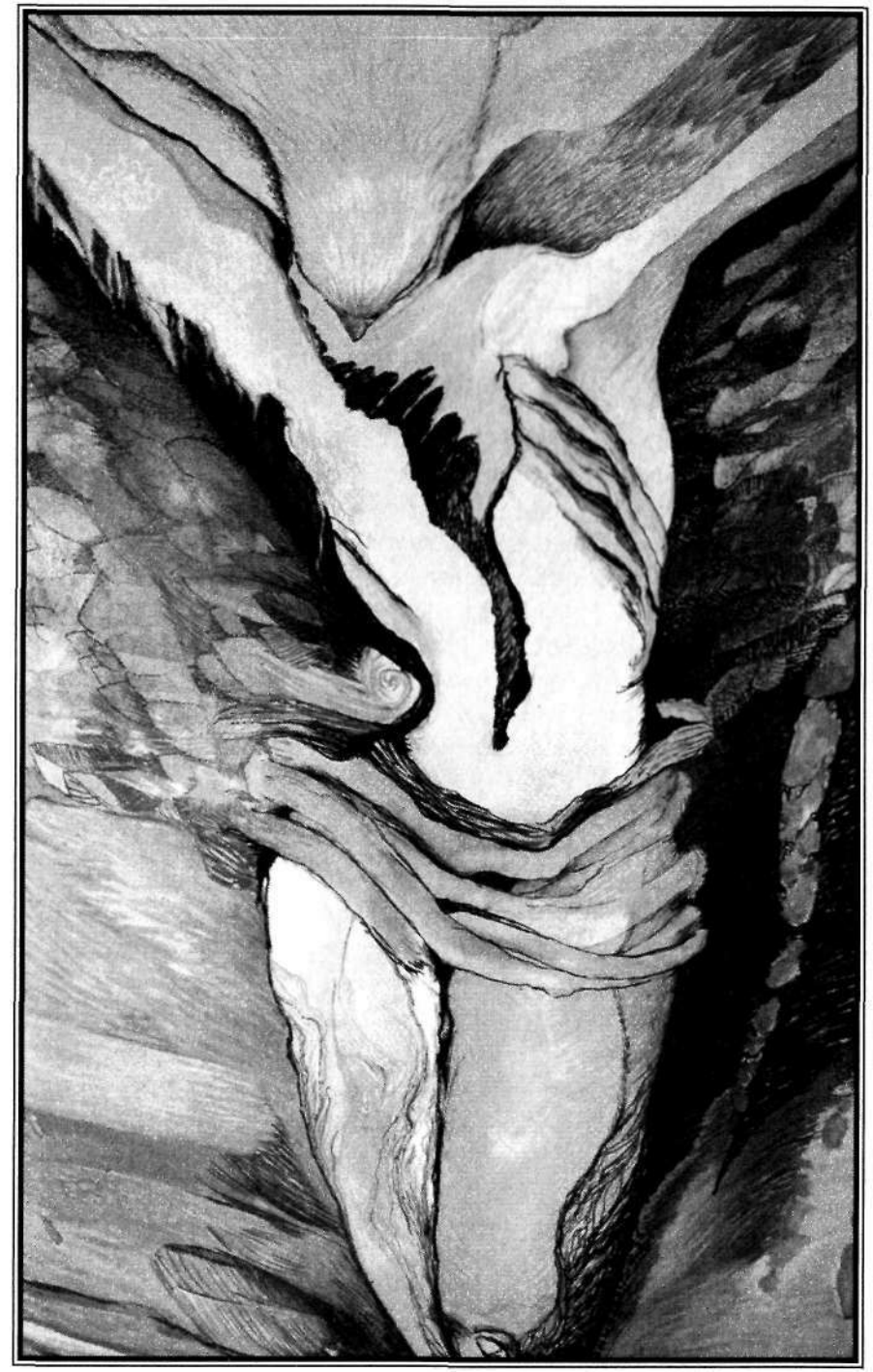
No warrior who has achieved freedom from the wheel of rebirth can turn his back upon the world when there are still those who might need his assistance. To do so would be an unthinkable infringement upon the very meaning of the path with a heart and, for that matter, upon the fundamental tenets of freedom. To the true warrior such an infringement is tantamount to the worst form of ungratefulness; an uncalled for and totally unforgivable insult to the Standing Mother. In conclusion I again can do no better on this subject than to offer you the beautiful words of Kahlil Gibran.

> *'I go with the wind, people of Orphalese, but not down into emptiness;*
> *And if this day is not a fulfilment of your needs and my love, then let it be a promise till another day'.* [2]

> *'Forget not that I shall come back to you.*
> *A little while, and my longing shall gather dust and foam for another body.*
> *A little while, a moment of rest upon the wind, and another woman shall bear me'.*[3]

PART THREE

DREAMING: TRANSFIGURATION



TRANSFIGURATION

(Oil painting by Rochelle Beresford)

CHAPTER TEN

THE DREAMER AND THE DREAMED

THE GOAL OF THE DREAMERS OF MAN IS TO CONQUER THE CHALLENGE OF MATERIALISING THEIR FULL AWARENESS UPON THE PHYSICAL PLANE. THET MEET THIS CHALLENGE BY DREAMING INTO EXISTENCE THE FOUR DIMENSIONS OF THEIR BEINGNESS - MATTER, ENERGY, SPACE AND TIME.

We come now to that section of the Toltec teachings which, to the Western mind, is the most radical proposition of all. The theory of dreaming is contrary to the western way of thinking in nearly every possible respect, and since this proposition is not something that can be proved or disproved in any way, the onus falls squarely upon the shoulders of the reader to approach this section of the teachings with a totally open and unbiased mind. Toltecs can no more prove the existence of the dreamer than they can the existence and function of the assemblage point, and yet they can and do prove the *effects* of using both dreaming and the assemblage point.

In this respect Toltecs are no different to the orthodox scientists of this world. No-one, neither Toltec nor scientist, can prove the existence of that force we call the law of gravity, for the simple reason that it is intangible. Yet, since the effects of gravity are very real and very tangible, we have no option other than to acknowledge the fact that even though we cannot see this force, there is nevertheless something present which does create all those effects. Through studying the effects of gravity, scientists have uncovered a vast store of information about this force, and through coming to understand the principles involved in this law, man has also learned how to use this law to his advantage.

Exactly the same can be said of the Toltecs' knowledge about the dreamer and the art of dreaming.

However, unless the reader has at least a working knowledge of that concept termed the manifestation of the universe, it is simply not possible to explain the nature of the dreamer. Since this entails having to deal with premises which the average man or woman cannot possibly corroborate, all such information must of necessity remain supposition and purely conjectural. In this respect it should be noted that there have been a great many scholars who, not having had the necessary ability to *see*, or not being properly trained in the art of the *seer*, have all contributed towards man's huge collection of haphazard theories and calculated guesses regarding both cosmogony and cosmology. As a result there is today an enormous amount of misunderstanding surrounding the vital concept of the dreamer, and the only advice I can offer the reader at this point is to listen to your heart. If what follows here should ring true, or should strike a chord of intuitive recognition, then by all means accept this information in the nature of a working hypothesis.

Through man's attempts at coming to grips with cosmology we have a basic foundation known as the threefold constitution of both man and the universe, for it must be remembered that man is the microcosm of the macrocosm. In addition, we also have the fivefold, sevenfold and tenfold constitutions, all of which are derivatives of the basic threefold constitution. Depending upon what our personal preferences for complexity are, and what our needs for detail may be, all these constitutions are correct as far as models are concerned. However, problems can and do arise when devotees of a particular spiritual sect forget that these models are not physical realities, but merely models of energy configurations which the rational mind cannot grasp without having some form with which to work.

As a result of not realising that all these models are only symbols to guide man into grasping realities which by far transcend the finite limits of the rational mind, people have spent an enormous amount of time and energy arguing and worrying about whose model is correct. Yet at the end of the day all of these models can be invaluable, provided that they are understood and used as the mathematical equations they were meant to be. For example, the model given on page 281 (Fig. 15), is an exact mathematical model demonstrating the equation $c^2 = a^2 + b^2$.

However, although both this model and its equation are invaluable, it must be understood that they refer to the *relationship* existing between forces that are intangible and abstract. These forces exist everywhere, around us, and within us, and are essentially three bands of energy fields which interact together so very precisely that we can depict their *relationship* in terms of this model and its equation. Therefore it must be made very clear from the beginning that a model such as the one here does not depict forces existing as a physical triangle somewhere out there in space. What it does demonstrate is the *relationship* existing between these forces.

This model illustrates what is known as the *essential constitution* of man - the microcosm of the macrocosm. Consequently this model is equally true as a representation of universal manifestation, and shows very clearly the cardinal *duality* of the *nagal-tonal* couplet. When we look at this model in terms of the relationship between the members of the couplet, we get that basic *triplicity* which has given rise to what is known as the *threefold constitution of man.* It is this triplicity which is found at the core of all the great world religions, and because it represents the primal essence of all manifestation, it is usually referred to theologically as a model of the godhead. Theologians therefore speak in terms of God the Father, God the Holy Spirit, and God Jesus Christ; or in terms of Brahma, Shiva, Vishnu; Agni, Surya, Vayu; Kether, Binah, Chokmah; Osiris, Isis, Horus, etcetera.

This basic triplicity exists at all possible levels of manifestation,

but in varying degrees of *density.* The density is determined by the extent to which the energy fields of the universe are differentiated. Here it must be remembered that the universe consists of an infinite number of energy fields which are clustered together to form bands of energy fields. Primarily there are three great clusters, or bands, but each of these bands contains within it a definite and ordered scheme of subclustering. Each one of these sub-clusters in its turn also contains another set of even smaller subdivisions, and each of these subdivisions is again subdivided. This division upon division continues, ultimately to yield the most unbelievable complexity of detail and differentiation, and it is this detail that gives rise to what is roughly referred to as density.

How and why this clustering takes place is far too technical for our present purposes. It is mentioned here only to enable the reader to gain at least some understanding of cosmology in general. What will help greatly in rendering this very abstruse concept a little less confusing, is to look at the analogy of the physical atom.

Essentially the atom contains three different types of particles, namely protons, neutrons and electrons. Today scientists know that the atom can be divided into even smaller particles, and in this respect some quantum physicists have already realised that they are only just beginning to discover the vastly complex universe contained within the tiny atom. This minute universe within the atom is indeed infinitesimally small, but the fact is that it does exist, and it is this miniature universe which will ultimately lead science to the discovery of what Toltecs refer to as the energy fields of the universe. Ironically enough, once this has been accomplished man will come to realise that it is not that the tiny atom contains a miniature universe, but rather that the atom constitutes a minuscule peephole into the unimaginable vastness of the real universe.

Clustering takes place according to a very ordered sequence, and it is this sequence which yields what are referred to as the *ten worlds* within the manifested universe. These ten worlds have their reflection within the microcosm as the *ten points of man,* and are essentially ten different grades of *intensity of vibration.* It

is in fact the intensity of vibration which is the true definition of density. What this in effect means, is that the higher the vibration, the more ethereal and intangible the energy fields are, whereas the lower the vibration, the more dense and tangible they are. We therefore have the energy fields of the universe vibrating at an infinite speed, but through the effects of clustering, the rate of vibration is stepped down progressively in ten definite sequences, each sequence being more complex than the previous, and consequently lowering the rate of vibration.

The slowest vibration of energy fields is therefore the densest manifestation, and this is what we recognise as the physical universe, or quite simply, the *physical plane.* It thus stands to reason that the physical plane, that is, the *tenth world,* contains the greatest amount of clustering, and therefore also the greatest degree of complexity by virtue of the differentiation.

In dealing with the different worlds, much confusion will be avoided if it is made clear that there are essentially only ten worlds formed by clustering. Confusion tends to creep in when the student of cosmology forgets the relative nature of this subject. Because man's rational mind is seeking out absolute values, students tend to forget that because all of life is interrelated, everything is also interactive and therefore interdependent. As a result we do not live in a fixed universe of absolute values, but are quite literally contained within a state of relativity which is prescribed by that void termed the Unspeakable. This is a point of such huge import that it will benefit the reader greatly to look at an example of what this concept actually entails. Let us therefore look at the example of man in relation to other lifeforms.

When looking at man it is important to remember that he is only one specific type of being amongst a myriad of others, most of which are as yet totally unknown to the average man. However, all of life remains ever interrelated, and therefore even if man is wholly unaware of other lifeforms, all lifeforms nevertheless do interact together in a most meaningful manner. This fact is important, because if those energy fields which are utilised by man interact with, for example, the energy fields

utilised by an animal, we get an interaction of energy fields causing a configuration which is totally different to that which results from the interaction between one human and another.

However, animals themselves do not all utilise the same energy fields, for the animal kingdom as a whole is divided into different bands according to the level of evolution achieved. Thus with just the animal kingdom alone, it is possible for man to achieve a massive range of interactions, all of which produce different configurations of energy fields. These human-animal configurations are so very different to those produced between humans that they warrant being termed another world. As a result these specific configurations collectively are termed *the world of the beast.*

If now we add to man's interaction with the energy fields utilised by the animal kingdom also those energy fields utilised by all other lifeforms, it becomes clear to see that outside the band of man, reflected in which are the ten basic worlds, there are an infinite number of other worlds which can be assembled.

THE EXISTENCE OF ANY WORLD IS BUT THE EXPRESSION OF A SPECIFIC CONFIGURATION OF ENERGY FIELDS. WHEN SUCH A CONFIGURATION IS BROUGHT INTO ALIGNMENT, PERCEPTION OF THAT WORLD COMES INTO BEING.

Another point that is worthwhile expanding upon here is the infinite nature of awareness. In this respect it is important to keep in mind that awareness is not confined to any one particular world. Furthermore, it will be remembered from Chapter Seven (pages 182-184), that existing between the ten basic worlds within the band of man is a system of twenty-two electromagnetic interrelationships, termed jewels, which are also within the scope of man's awareness. However, such electromagnetic interrelationships exist between all possible worlds, and because the scope of awareness extends across all, these too fall within the scope of man's awareness. This is a point which students often tend to overlook, because it is generally assumed that if man does not assemble any specific world then

he is unaware of that world. However, this is not true, for even if man does not assemble such a world, it does not necessarily mean that he is not aware of it. Even if man is wholly unaware of such a world, there are always enough other beings who do assemble it, and because of the interrelationship of life, man's awareness is automatically affected by the assemblage and awareness of all beings.

Therefore realise the truly awesome scope of awareness. Suspended within the void of No-Thing is that Every-Thing, containing the least dense world right through to the densest world, together with all of the other possible worlds which can be assembled, plus the electromagnetic interrelationships existing between them. All of this Every-Thing is life, but as life is thoroughly interrelated, it stands to reason that included within this Every-Thing are also the infinite number of interactions which take place between these countless lifeforms. From this overview it should now be clear why it is stated that the scope of awareness is an infinity beyond human comprehension.

It is quite impossible to work within such a vastness and not get lost in it, a fact of which Toltecs became painfully aware at the time the decision was made to abandon all theoretical pursuits in favour of empirical research. It was therefore primarily for this reason that Toltecs formulated the Truths of Awareness and demarcated the three distinct zones of awareness; namely, the *known,* the *unknown,* and the *unknowable.* At the same time they also charted the ten sequences of clustering in the universe, and took these as being the ten major worlds of the macrocosm. As we have already noted, these macrocosmic worlds have their microcosmic correspondences within the band of man, at which level they are then termed the ten points of man. Remember, though, that these ten worlds, or ten points, are manifestations of intensity of vibration, or quite simply, density. However, as we saw in Chapter Eight, all of the manifested universe is intelligence in one of its three basic forms, and it therefore follows that these ten worlds and ten points are the result of intelligence

demonstrating ten different states of awareness. In other words, clustering, that is, density, is the result of a specific state of awareness - a point which brings us to the consideration of *dimensions.*

> *A DIMENSION IS A SPECIFIC EXPRESSION OF INHERENT AWARENESS. THERE ARE IN TOTAL TEN SUCH LEVELS OF AWARENESS WITHIN THE MANIFESTED UNIVERSE; MEANING THAT THERE ARE TEN DIMENSIONS WHICH ARE OF IMMEDIATE CONCERN TO MANAS THE MICROCOSM OF THE MACROCOSM. A GREAT MANT OTHER POSSIBLE DIMENSIONS DO EXIST, BUT THESE ARE DETERMINED BY EVOLVING AWARENESS, AND ARE THEREFORE NEITHER FIXED NOR CONSTANT. CONSEQUENTLY, ALTHOUGH THESE WOULD-BE DIMENSIONS ARE ACKNOWLEDGED AS WORLDS IN THEIR OWN RIGHT, THEY ARE NOT REGARDED AS TRUE DIMENSIONS. NONETHELESS WE MUST AND DO TAKE THESE WORLDS INTO ACCOUNT BECAUSE THEIR MERE EXISTENCE DOES EXERT CONSIDERABLE INFLUENCE UPON AWARENESS IN GENERAL.*

The concept of dimensions reveals one of the most fascinating discoveries made about the mystery of awareness; namely, that there are two very distinct types of awareness. Firstly, there is that which can be termed *inherent awareness,* found at the very core of all lifeforms. It is an awareness which seems to be the very fabric of manifested life, and is the source of that universal force we recognise as *intent.* This is an awareness which is simplicity itself, and yet at the same time demonstrates an intelligence which is strangely not like any other known to man. It is an awareness which is truly frightening in its apparent scope. In this respect it is the ultimate paradox; for when *seen* from one particular angle, it is simplicity itself, but when *seen* from another angle, it is the very essence of complexity.

Furthermore, this primordial awareness is rigidly fixed upon a linear course of evolution, sweeping all before it in one mighty wave of forward propulsion, whilst at the same time keeping

everything in check. Moving constantly forward from the known into the unknown, this awesome awareness engulfs all of life in what is clearly a very well-defined purpose. Any seer who has ever found him or herself in contact with this state of awareness has invariably been struck speechless by the very intensity of its vibration, and by the aura of incredible age surrounding it. It is simply not possible to rationalise or even to think about this primal force, for it is of such an ancient nature, and of such magnitude, that one is just left with the feeling that it was, is, and always will be - silent in its purpose, and utterly unwavering in its *intent.* Today Toltecs know that this ancient awareness is the expression of pure beingness; that is, the expression of *That* which is termed the Unspeakable.

It is this ancient inherent awareness that keeps the manifested universe intact. This is the awareness which determines all of the particular forms of life manifested, and which has structured the four cardinal occurrences of *matter, energy, space* and *time.* These occurrences are the very building blocks of the manifested universe, but amazingly are not at all what they appear to be. When seen in their primal state, these four occurrences are in fact the *four directions* in which the primordial awareness extends itself to form what can only be termed a *fourfold purpose.* Consequently Toltecs have come to understand the four occurrences of *matter, energy, space* and *time* as being the manifestation of the fourfold purpose of the Unspeakable, kept intact by the power of its focused *intent.*

The second type of awareness is purely the product of the first, for it is the result of mapping out the unknown. This is the type of awareness that is dependant upon the level of *personal power* generated during the act of perception, and consequently is always in a state of continuous flux, change, and augmentation. It is an awareness which springs forever new out of every moment of perception, and is therefore that which is recognised as the *eternal now.* This second type of awareness is always growing or diminishing, much like a candle flares up and diminishes in the face of the wind. Yet, when viewed across an expanse of time, it can be clearly seen that the curve representing

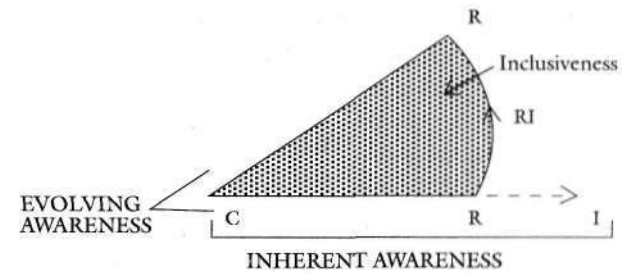
the growth of this awareness is nevertheless constantly increasing in spite of all undulations.

This evolving awareness is that type of awareness which is generated by individual lifeforms, irrespective of their type, their position upon the ladder of evolution, or their relative scope of perception. It therefore also stands to reason that, as far as man is concerned, the extent of evolving awareness is very obviously determined by the individual's level of perception at any one given time. In other words, the individual's awareness is determined by his view of the world. Here it will be remembered from Chapter Three (Fig.4), that an individual's view of the world is described by a circle, the radius of which is determined by the extent to which that individual is probing the unknown in his or her daily life. Furthermore, because this awareness is all-absorbing, in that it captures and holds the attention of the individual, it forces the individual to apply his awareness to all aspects of his life, rather than just moving forward blindly from one experience to the next. Therefore the overall effect of evolving awareness is that man is constantly being forced back upon himself in order to incorporate and relate all experiences into one coherent whole functioning as a unity.

ALTHOUGH THE INHERENT AWARENESS OF LIFE DIRECTS EVOLUTION UPON A LINEAR COURSE, EVOLVING AWARENESS, BEING FIXED TO ITS CENTRE, PULLS ALL LINEAR MOTION INTO AN ARC, TO BRING ABOUT AN INCLUSIVENESS WHICH WOULD OTHERWISE NOT HAVE BEEN POSSIBLE. THIS INCLUSIVENESS NATURALLY INTENSIFIES THE VIBRATION OF EVOLVING AWARENESS.

We see, therefore, that although the individual is moving forward from day to day, and from experience to experience, he nonetheless brings all of his day's experiences, and ultimately the whole of his life's experiences, into one coherent whole. (Fig. 12) In other words, regardless of whether man is aware of it or not, his life is not merely a string of separate and unrelated events, but is instead the product of bringing all his past experiences to bear upon the present, and in this manner is constantly 'knitting together' the fragments of his life. This 'knitting together' quite automatically deepens, or intensifies, the man's sense of awareness, in that his awareness becomes keener and sharper.

FIGURE 12 RELATIONSHIP BETWEEN INHERENT AND EVOLVING AWARENESS



Linear progression of Inherent Awareness CI curved into an arc RI by the relatively fixed radius CR of Evolving Awareness

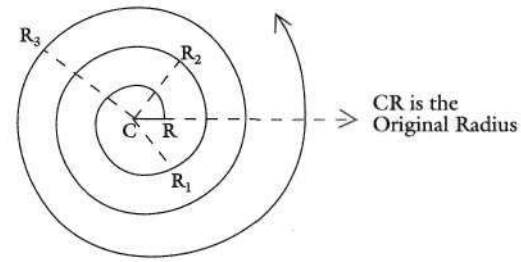
This fact is particularly interesting when we look at instances in which a man's view of the world becomes smaller as he shortens the radius of his perception. Whenever this happens, the man in effect intensifies his evolving awareness considerably through concentrating it within a much smaller area of perception. The reason for this is that the man, at that moment in time, is incapable of coping with a bigger view of the world, and therefore his experiences are not having the impact upon him that they should be. Not having enough impact, the experiences of such a man can be shrugged off as not being of any real significance, and consequently, if the man did not concentrate his awareness, he would simply continue indulging in all manner of pursuits and actions which drain him of his *personal power*. Therefore, in all such cases it is in fact a saving grace that the man's awareness becomes concentrated, for in this way he has a better chance to achieve the depth of vision he will need in order to make the necessary adjustments to his perception.

However, if such a man stubbornly refuses to use this intensification of awareness wisely, and continues to indulge in those habits which brought about the intensification in the first place, then without even realising what is taking place, the man's view of the world will once again diminish in order to achieve an even greater intensification. If this process is allowed to continue, such a man ends up with a view of the world which is so small, and a level of awareness which is now so very intense, that his perception of life inevitably becomes self-destructive. This is analogous to focusing a beam of sunlight through a magnifying glass. Once that focus reaches a critical intensity, the sunlight will begin to burn whatever happens to be on the other side of the magnifying glass.

ANY PERSON WHOSE VIEW OF THE WORLD HAS BECOME TOO SMALL HAS INTENSIFIED HIS OR HER AWARENESS TO THE POINT WHERE IT IS SELF-CENTRED. ONCE AWARENESS IS SELF-CENTRED, IT RAPIDLY REACHES A CRITICAL LEVEL WHICH BECOMES THOROUGHLY DESTRUCTIVE TO THAT PERSON.

The principle of inclusiveness is also at work in the life of the warrior, except that in his case it has the opposite effect to that described above. By being wide awake, and by living on the edge at all times, the warrior is capable of meeting his challenges impeccably in the moment. Every challenge met with impeccability yields *personal power,* and in having more *personal power* the warrior is able to intensify his awareness. This intensification obviously allows the warrior to see ever deeper meanings in the occurrences within his daily life, and these deeper meanings in turn ultimately lead him into seeing the interrelationship of life. In other words, because the warrior's awareness is constantly becoming keener and sharper, it also becomes more inclusive as it expands outward to encompass more and more of life around him. (Fig. 13a)

FIGURE 13a THE EFFECT OF INCLUSIVENESS

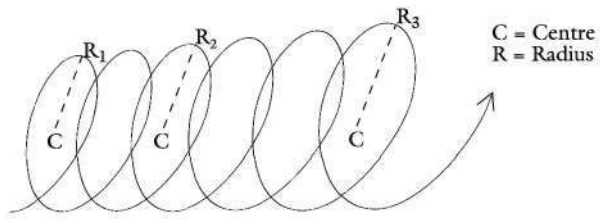


SINCE THE RADIUS OF EVOLVING AWARENESS CAN BE LENGTHENED BY THE INTENSIFYING ACTION OF INCLUSIVENESS, AND SINCE ITS CENTRE IS EVER PROPELLED FORWARD BY THE FORCE OF INHERENT AWARENESS, EVOLVING AWARENESS PROCEEDS IN THE FORM OF A SPIRAL, EACH RING ENCOMPASSING A GREATER AND GREATER WHOLE. HOWEVER, IN THE CASE OF SELF-CENTREDNESS, THE RINGS OF THE SPIRAL DIMINISH IN SIZE DURING FORWARD PROPULSION.

The aphorism above describes very clearly the effects of inclusiveness. In this respect, keep in mind that evolving awareness is swept into an arc by the linear progression of inherent awareness versus the fixed radius of evolving awareness. However, the circle, which would have been described by the radius of evolving awareness, becomes a spiral, because the radius of evolving awareness is continuously being adjusted by the intensifying effect of inclusiveness. In the warrior's case, the quality of inclusiveness quite automatically pushes out the parameters of his awareness, so that the radius of his perception is continually being lengthened. In other words, such adjustment always amounts to the spiral growing bigger, rather than diminishing.

Furthermore, it should be realised that although the radius of evolving awareness is fixed to its centre, this centre itself is not fixed, but is constantly being propelled forward from day to day throughout life by the linear motion of inherent awareness. Consequently the spiral is not flat as such, but is rather more in the nature of a coil. (Fig.13b)

FIGURE 13b THE EFFECT OF INCLUSIVENESS



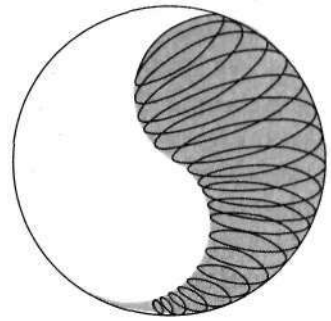
A point which must be stressed here, is that although, for the sake of clarity, this model of awareness is shown as being a coil, the rings in themselves are also not two-dimensional, but are instead spheres overlapping one another. In this respect it is vital to remember that all models given in the teachings are purely rational interpretations of the relationships existing between forces. Therefore, although these models are precise, they must never be taken literally. All models are merely symbolic representations of factual forces, and in this respect are not the same as, for example, the scale model of a building which an architect may present.

THE MANIFESTED UNIVERSE IS NOT OPEN-ENDED, FOR AT THE CORE OF ALL EXISTENCE IS THE PRIMAL URGE OF LIFE TO KNOW ITSELF IN ITS ENTIRETY. THIS URGE DEFINES AN ULTIMATE RADIUS OF A PREDETERMINED LENGTH, FIXED BY THE INTENT OF THE UNSPEAKABLE FOR THE DURATION OF THIS MANIFESTATION. THEREFORE EVEN THE GRAND SPIRAL OF ALL STATES OF AWARENESS IS CURVED BACK UPON ITSELF TO DEFINE THAT VAST CIRCLE OF BEINGNESS WHICH WE RECOGNISE AS THE OUTER PARAMETERS OF THE MANIFESTED UNIVERSE.

We thus have two distinct types of awareness interacting together to produce that quality we term inclusiveness. This inclusiveness is central to the entire manifested universe and, as the aphorism above indicates, ultimately bends all of life back upon itself to create a closed sphere containing Every-Thing. (Fig.14) Consequently, not only is it the purpose of life to evolve

awareness, but also to incorporate, or to include all awareness into one whole. Furthermore, it is this inclusive quality of life which is not only vitally important to the evolution of awareness, but also which gives rise to that elusive mystery known as the dreamer.

FIGURE 14 THE SPHERE OF BEINGNESS



If we are to come to grips with the concept of the dreamer, then it is crucial to understand everything we have noted so far in relation to the constitution of man and the universe. It will be recalled that earlier on in this chapter we looked at the essential constitution of man, in which we saw the basic duality of *nagal-tonal.* (Fig.15)

FIGURE 15 THE ESSENTIAL CONSTITUTION OF MAN AND THE UNIVERSE

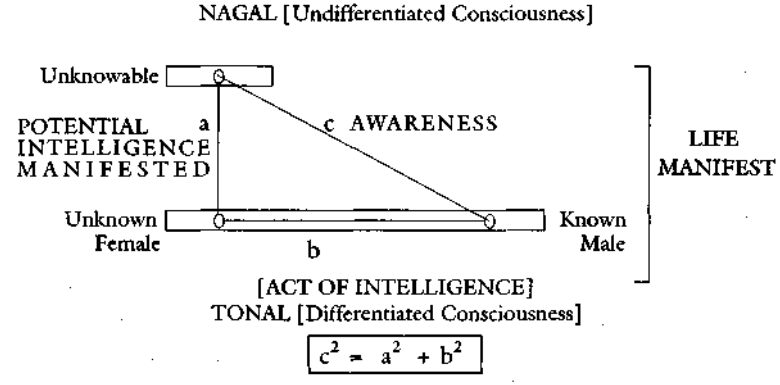


Figure 15 shows the essential nature of manifestation; that is, the *nagal* becoming manifest as the *tonal.* Therefore what is shown in this model as the *Act of Intelligence* is in fact the cosmic *tonal.* We speak of the cosmic *tonal* simply as being *Active Intelligence.* It is also clear from this model that *Awareness* as shown is, in fact, evolving awareness. However, in having placed evolving awareness, the question now is where inherent awareness fits into this scheme.

We have already noted that inherent awareness is the expression of pure beingness, a fact which reveals one of the most profound facts concerning the mystery of life, and which could only be hinted at in Chapter Eight. Realise that the entire act of manifestation presupposes that awareness must already be present. It is impossible to conceive of and to implement physical manifestation in the absence of awareness. Therefore, prior to any act of manifestation, the *nagal* must first of all be able to register the urge to manifest. This in itself indicates that awareness exists already before manifestation, and it is this awareness which is termed inherent awareness.

Although the *tonal* is the actual physical manifestation of the *nagal,* the intelligent appraisal of its own inherent awareness is the first true expression of the *nagal* as, Some-Thing. This primal expression, which comes into existence prior to the manifestation of the *tonal,* is what enables the *nagal* not only to sense the need for expanding its awareness, but also to define the purpose of manifestation. This is a most abstract concept which is both difficult to grasp and difficult to verbalise. It is therefore best to think of it in the following way:

First of all there is that great void which is No-Thing, called the *nagal.* This is a state of being of which we cannot conceive, and therefore we simply term it the *Unspeakable.* Since it is ineffable, it has no descriptions, no labels, no attributes, no manifestation, no colour, no sound, no movement, no-thing whatsoever, and therefore we say it is the state of pure beingness. But then within this void Some-Thing has stirred, and where before there was No-Thing to indicate any form of existence, this movement now shows that the void is indeed

There. This Some-Thing which moves within the void is what we term inherent awareness; itself intangible, incomprehensible, and utterly impossible to verbalise. The only thing we can say about inherent awareness, is that *It Moves.* However, this movement, termed active intelligence, is tangible enough, and it is this which we term the *tonal* or, quite simply, the manifested universe.

At this point it will be profitable to pursue a slight digression, so as to stress an important fact that will make its appearance more and more regularly from here on. This fact concerns the unity of life, awareness and truth. Let us therefore always keep in mind that the Toltec teachings are a vast system of thoroughly practical approaches to forces which are interrelated in every possible way. In the light of this it would be an injustice to humanity if I were to impart these teachings without demonstrating, at least in some small way, the underlying unity in all departments of human thinking. Through this it becomes possible to eradicate to some extent the sense of separativeness and exclusivity which is today causing so much misunderstanding and suspicion.

I will therefore point out the underlying unity of man's many fractured beliefs wherever this is possible, but it must be realised that in doing this I will not be able to digress into detail. Detail will be supplied whenever it is called for in the appropriate section of the teachings, but to avoid chaos and confusion, we must always start from the broad overall perspective, and then work towards the particular. It is simply not wise to start with too much detail, and in this respect the reader should never assume that any information imparted is complete.

Apropos the above, it is illuminating to point out here that this section of the teachings pertaining to manifestation and the dreamer reveals the mystical truth concerning the Christian Church's teachings on that concept it has termed the *Son of God.* We already know that the son is a symbol of awareness, but in the Christian scriptures the Son of God is often equated with the *Word.* Now in John 1:1 it is said that 'In the beginning was the Word, and the Word was with God, and the

Word was God'[1]. In other words, prior to manifestation, the Word was already in existence, and from what we now know, it is clear that the Word, or the Son of God, is in fact inherent awareness.

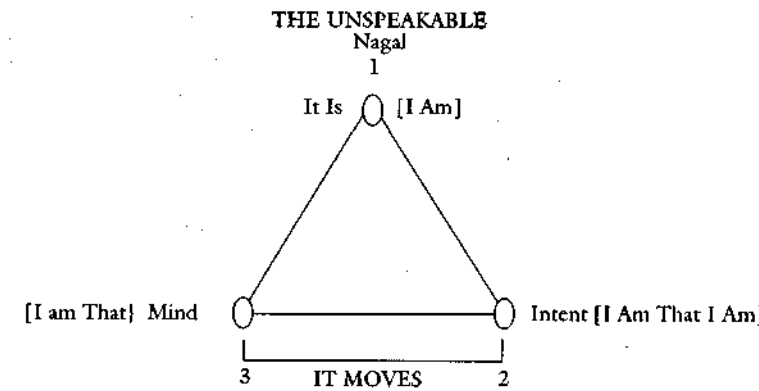
However, a word of caution is called for at this point; namely, that the reader should not fall into the trap of trying to equate the face value of the concept of God with the *nagal.* In practice it will be found that there is no discrepancy between the Toltec teachings and the truths revealed in the Christian scriptures, but the Christian Church's interpretations of those truths are more often than not utterly misleading. This is particularly true with respect to the godhead. Here the Protestant Churches especially have a lot to answer for, because in their presentation of the godhead it has mostly been distorted to the point of having become unrecognisable. Let us therefore look very briefly at the godhead, or the *Unspeakable,* in relation to what Toltec seers know about it.

We have that great void we term the *nagal,* which in essence contains within it the potential of a triplicity. This triplicity is not difficult to grasp if we remember that awareness itself has two polarities, namely *intent* and *mind.* Note, however, that at this level we are referring to inherent awareness, which is in itself intangible. From our human point of view the only thing we can say of inherent awareness, is that *It Moves.* It is only the movement of inherent awareness; that is, active intelligence, or the *tonal,* which the human mind can conceive of as manifestation in the true sense of the word. This is an important point to keep in mind if we are going to comprehend exactly what is meant by the term the *nagal,* or the *Unspeakable.*

Consequently there is firstly *No-Thing.* This is that state of beingness referred to as *It Is,* and which can only be expressed in the words *'I Am'.*This is the state of pure undifferentiated consciousness. Secondly, there is that Existence which marks the point at which the *nagal is* aware of itself as a duality; namely, It and Its Awareness. This Existence is expressed in the words *'I am That'.* Here, it is important to keep in mind that the purpose of awareness is both to separate and to unite: (Chapter Eight).

From what we already know about awareness, it is therefore clear that this Existence is one of the polarities of inherent awareness; namely, *the thinking principle which separates - mind.* Thirdly, we have that Existence at which the *nagal* knows itself to be one with its awareness - an Existence characterised by the words 1 *Am That I Am'.* This third Existence is clearly the *feeling principle which unites;* that is, *intent.* (Fig. 16)

FIGURE 16 THE GODHEAD



The void of No-Thingness showing the potential of a triplicity

In the Christian scriptures the godhead is described backwards, and so stresses the fact that all is a manifestation of intelligence implying awareness, or the *Word.* Therefore the phrase *'in the beginning was the Word',* refers to the mind principle (I Am That); the phrase *'the Word was with God'* depicts the unity between the *nagal* and its awareness, *intent* (I Am That I Am); and the third phrase *'the Word was God'* alludes to undifferentiated consciousness (I Am).

In the Jewish Qabalah these three different states of Life Unmanifest are referred to as the three Veils of Negative Existence, *Ain, Ain Soph,* and *Ain Soph Aur* - Negativity *(I Am),* the Limitless *(intent, I Am That I Am),* and the Limitless Light (mind, *I Am That)* respectively. Students of other religions

can, from the information imparted here, work out for themselves the correspondences existing within their own particular religion. For the purposes of these volumes I will confine myself to the revelation of the Toltec teachings hidden within the precepts of Christianity and the Jewish Qabalah, because of the fact that, firstly, a huge percentage of humanity today is Christian; and secondly, because students of the esoteric Qabalah have to a certain extent preserved many of the Toltec truths within their tradition.

Apropos the godhead it is essential that we keep in mind that the second and the third aspects are the two opposite poles of inherent awareness. In this respect it is most interesting to note here the words of Jesus Christ, that being whom Christians acknowledge as not only the Son of God, but also the embodiment of the Word, for in John 8:12 he claims, T am the light of the world'[2]. The Qabalists give the answer to this mystical statement very concisely in their rendition of the second and third aspects of the godhead. The Limitless and the Limitless Light are the two polarities of inherent awareness, which we know is symbolised by the son, and therefore is it not at all surprising that the Son of God should refer to himself as the light of the world.

Before proceeding further, we must first clear up a point which far too often causes a great deal of confusion; namely, the order or sequence of manifestation. Confusion arises because of the term 'manifestation', so let us spell out very clearly what is actually implied by this term. The word 'manifest' comes from Latin and means quite literally, 'struck with the hand'. We see therefore that this term implies both duality and physicality, for it stands to reason that in order to strike with the hand, there must first of all be something to strike; and secondly, that something must be tangible. In other words, the term 'manifestation' refers to that essential duality of *nagal-tonal.*

However, as we have already noted, it is simply not possible to conceive of any act of manifestation without the existence of awareness.

Existence, however, does not necessarily mean manifestation, as is all too clear to see in the case of Life Unmanifest. The term 'existence' can equally apply to both that which is manifest as well as that which is unmanifest. In the case in question we must therefore realise that awareness exists prior to the act of manifestation. The confusion arises because we can only perceive the essential duality of *nagal-tonal,* and in this we tend to forget that this duality implies that awareness is inherent within this duality. In other words, in the act of manifestation the order appears to be simply *nagal-tonal* (Fig. 17a); but the actual flow of *power* in the process of manifestation is *nagal, awareness, tonal.* (Fig.l7b)

FIGURE 17a SEQUENCE OF MANIFESTATION (Apparent)

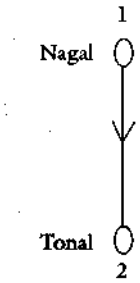
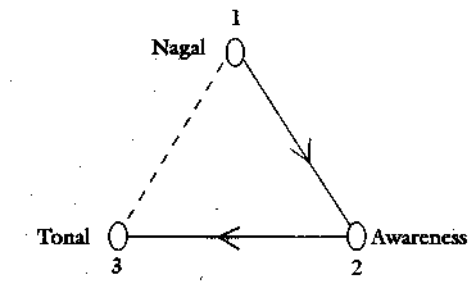


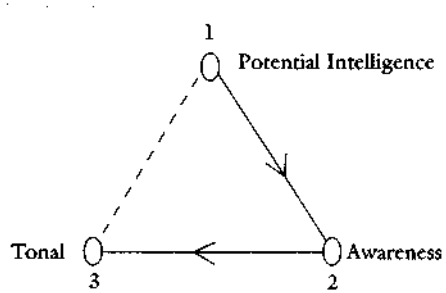
FIGURE 17b SEQUENCE OF MANIFESTATION (Actual)



This flow of *power* is vital to our understanding of the actual process of manifestation, for we already see reflected within the *Unspeakable* its purpose for manifestation. This again is a most trying concept to verbalise, but let us attempt to gain at least some clarity on this extremely abstruse issue.

If we look at our basic model of manifestation (Pg 281, Fig. 15), we see very clearly the essential duality of *nagal-tonal.* But if we now view this model in terms of actual physical manifestation, we get that triplicity which has already been explained as the three-fold constitution of both man and the universe. However, in numbering this triplicity (Fig.18), we must obviously use the same sequence as described above; but, in doing so, we immediately uncover one of the most baffling mysteries of both the manifest and the unmanifest universe.

FIGURE 18 THE THREE ASPECTS OF MANIFESTATION



This mystery has already been touched upon earlier in explaining the two types of awareness and in our consideration of the *Unspeakable,* but the perceptive reader will have noticed that at that point I simply skimmed over it. Now, however, we have enough of a foundation to be able to explain this problem more fully.

Let me start off by explaining that before they were confronted by this mystery Toltecs did not know that there were two types of awareness, and so they assumed that all awareness was the same. However, from what they had discovered about the godhead, they knew that awareness must precede the *tonal,* but since the whole purpose of manifestation was to evolve

awareness, this fact now made little sense. They also knew that the manifested universe could not differ in content from the *Unspeakable,* and therefore that the second and the third aspects of the manifested universe must also be the two poles of awareness. (Fig.16) This again made little sense, for since evolution only begins at this point, where must this awareness come from?

This mystery baffled Toltec seers for an awfully long time, since it posed for them the classic question of, 'What comes first - the chicken or the egg?' As a result confusion and doubt reigned supreme, as much of their knowledge gathered up until this point was thrown into severe question, and more and more seers started to suspect that previous seers had made a serious error in their research of Life Unmanifest, or the Eagle, as it was then still termed. Yet, finally, it was this very mystery that led Toltec seers to the discovery of the two types of awareness.

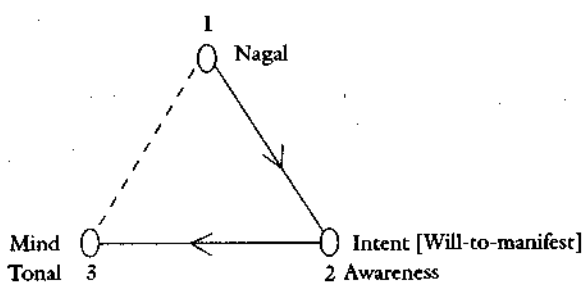
In order to understand this concept fully, let us revert to our previous consideration of the *Unspeakable;* that is, the godhead. Here, we start off with the basic duality of the *nagal* and its awareness. However, in considering the two polarities of awareness, it is important that we should come to grips with the deeper implications of these two poles. Realise that it is only because of awareness that the *nagal* can define its purpose. The *nagal* expresses this purpose as *intent,* which is defined as the *will-to-manifest.* However, since *intent* is the principle which unites, it implies that the purpose of the *nagal is* to manifest, so as to experience that about itself which is as yet the unknown. In other words, the *nagal* desires to unite the known and the unknown.

Referring now to Figure 19, understand that in order to unite the known and the unknown, the *nagal* (1) must obviously first separate the known from the unknown, and since it is the nature of mind to separate, it is not difficult to grasp the fact that mind is the cause of that multiplicity we term the *tonal* (3). We can therefore say that mind equates with the *tonal. Intent* (2), on the other hand, is the expression of the *nagal's* will-to-manifest, and as such not only signifies unity, but is also the cause of mind

commencing the task of separation. We see therefore that *intent* is firstly responsible for unity, but also indirectly for separation, and in this is a true reflection of awareness in its dual role of separating and unifying. Consequently we can equate *intent with* awareness.

However, the fact remains that the second and the third aspects of the godhead are the two poles of inherent awareness, and it was only once Toltec seers had come to grasp the mystery of awareness that they realised that what some of them had begun to believe was a mistake, was not really a mistake as such, but rather the key to another most profound mystery.

FIGURE 19 THE THREE ASPECTS OF THE GODHEAD



Working from the knowledge that the mind is separative by nature, Toltec seers discovered that it is indeed the third aspect of the godhead which, under pressure from its polar opposite, *intent* (the will-to-manifest), extends its potential into physical manifestation. Here it is vital to realise that although it is the third aspect of the godhead which extends itself into manifestation, the second and the third aspects are nonetheless one and the same force; namely, inherent awareness. Furthermore, mind only extends itself as a result of the pressure of *intent,* and therefore it is quite clear that inherent awareness as a whole moves, and in that movement becomes intelligence in action or, quite simply, active intelligence.

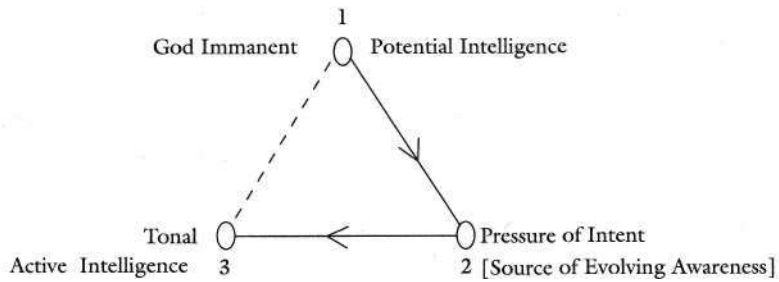
It is therefore the inherent awareness of the godhead that

lies at the basis of all manifestation. The full implications of this phenomenon are far too vast to elucidate here, but let it suffice for now to say that what is inherent awareness in Life Unmanifest becomes active intelligence in Life Manifest. The immediate import of this fact is that apparently even the godhead must begin its experience of manifested life by acting upon whatever knowledge it has to start with. That is, coming into manifestation or incarnation with only its inherent awareness, it is this awareness which determines the action of the godhead, until such time as more awareness can be evolved.

In order to understand this fully, realise that *intent,* being the will-to-manifest, exerts pressure upon mind to extend its potential into physical manifestation. It is this extension which we recognise as the movement of inherent awareness. This movement is the first act of creation, which we simply call potential intelligence, for the differentiation between the known and the unknown has as yet not taken place, and therefore intelligence can exist only as a potential. We now have the situation in which inherent awareness remains intact upon its own plane of Life Unmanifest, whilst at the same time having a probe, as it were, within Life Manifest.

A fraction of God Transcendent has now become God Immanent, but remember that this fraction, this probe of inherent awareness, is only one pole of its totality, namely, mind. Now, because the purpose of awareness is not only to separate but also to unite, *intent,* the unifying principle, again exerts pressure upon its polar opposite, mind. This is the second act of creation which causes potential intelligence, God Immanent, to become aware of its incompletion. As a result, potential intelligence starts to *dream* of the *totality of the self.* In this act of dreaming, potential intelligence becomes active intelligence, for dreaming is very much an action. Notice that once again awareness has preceded separation, but this awareness is as yet only the pressure of *intent* towards unification. Nevertheless, from this it stands to reason that the origin of evolving awareness is the pressure of *intent.* (Fig.20)

FIGURE 20 MANIFESTATION



We can now clearly see the difference between inherent awareness, intelligence, and evolving awareness. Within the inherent awareness of the godhead, *intent* registers the urge to manifest, in order that the godhead may expand its own awareness, and consequently exerts the will-to-manifest upon mind. Mind acknowledges this urge, and being of a separative nature, extends its potential into manifestation. Then through exerting upon this potential the desire towards unification, *intent* urges potential intelligence into active intelligence so that the evolution of awareness can be commenced.

In all of this though, it must not be forgotten that although it is the third aspect of the godhead which extends its potential into manifestation, it in itself is but one of the two polarities of inherent awareness, and these two polarities move together in order to achieve manifestation. The implication of this is that inherent awareness is the very fabric of the manifested universe, and yet a great many Toltec seers laboured long and hard at this concept before they finally came to realise that inherent awareness was not the same as evolving awareness. In the final analysis one can only stand in awe at how God Transcendent does become God Immanent, and yet remains intact - a mystery which defies all sense of logic!

It is also this mystery which led Christians to the belief that Jesus Christ was the embodiment of the Word, for in John 1:14 it is stated, 'And the Word was made flesh, and dwelt among us'[3]. In other words, inherent awareness, the Word, was made manifest (flesh). Apropos this, another underlying truth found within both Christianity and Qabalism is the mystical concept of

what Christianity has termed the Holy Ghost.

In 1 John 5:7 it is said, 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one'[4]. It is not difficult to see from this wording that the Holy Ghost refers to the third aspect of the godhead; that is, the mind principle, or the Limitless Light of Qabalism. Jesus Christ, the embodiment of the Word, confirms this, for in John 14:26 he says, 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you'[5]. Notice that Christ says 'in my name', hinting at the fact that when the thinking principle, mind, is active in conjunction with the feeling principle, *intent*, full awareness becomes possible, and consequently the purpose of all must stand revealed.

Before we continue beyond this point, we must first clear up a fact concerning the models we are using here. The discerning reader will have noticed that although all the models used since Figure 15 are obviously based upon this model, we have nevertheless moved from a right-angled triangle to an equilateral triangle. This has not been done flippantly, nor does it imply that we can now ignore what has been explained about the right-angled triangle. The right-angled triangle is a most precise model, showing the ratio of interaction between the relationships of the *nagal* and the two polarities of the *tonal*. Realise, however, that these ratios pertain only to interaction and not to the relationships as such. Since manifestation is one whole, no part can be greater than another, and consequently if we want to depict manifestation as such, then we are forced to use the equilateral triangle, in which all three sides are of equal length, and all three angles are also equal.

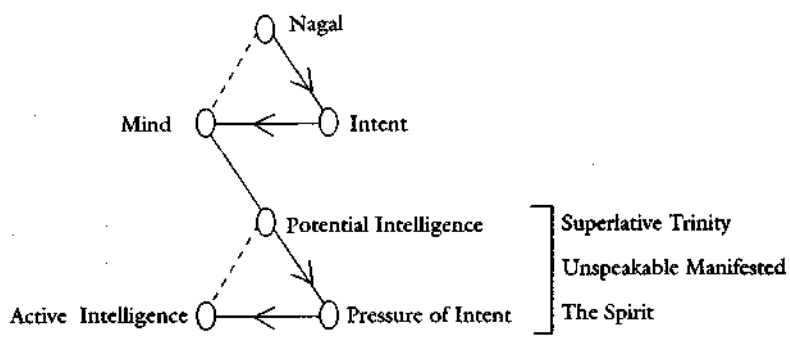
With respect to triangles, it is interesting to note that not only is inherent awareness the fabric of the manifested universe, but since it is the expression of the *nagal's* purpose, it also has the quality of being directional; that is, linear. In this respect, note that any straight line consists of 180°, which is also the sum of the angles of a triangle. This fact is mentioned here merely to demonstrate the interrelationship of life, for the deeper

implications of this are extremely far-reaching, and can only be explained at a much later stage.

Having now come to grips with the first level of manifestation, it can be seen that this primal manifestation is an exact reflection of the godhead, for God Transcendent has indeed become God Immanent. Potential intelligence reflects the *nagal;* that great void which is the potential of Every-Thing. The pressure of *intent* is a pure expression of *intent,* whilst active intelligence likewise is an expression of mind. From this it is now also apparent that the pressure of *intent* (evolving awareness), and active intelligence (the *tonal)* are very obviously the two polarities of the awareness of potential intelligence. (Fig.20)

This trinity of forces of course comprises specific configurations of energy fields and, when perceived by the seer, results in an experience never to be forgotten. They are exquisitely beautiful in their utter simplicity and absolute purity, whilst the unbelievable potency of their vibration is at once breathtaking and truly formidable. Consequently we term this triangle the *superlative trinity,* a state of beingness which can only be described as sheer excellence. It is also this trinity which is referred to as *the spirit** in all references to life manifest, for this trinity is indeed the Unspeakable made manifest. (Fig.21a)

FIGURE 21a MANIFESTATION (1st Level)

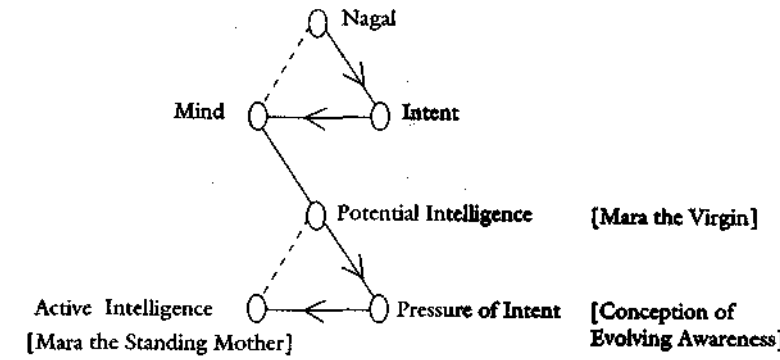


Arrows show the flow of power.

** The term 'the spirit' is normally only used, in connection with the Unspeakable made manifest, hut it should he noted- that the void which is the Unspeakable is the true spirit, which pervades all of the manifested universe as well as transcending it.*

There is not much we can say about potential intelligence, except that being the embodiment of the *nagal,* it is perfectly still, utterly silent, and serenely peaceful in its contemplation of a purpose at which we can only guess. We therefore term this level of existence the *World of Contemplation.* (Fig.21b)

FIGURE 21b MANIFESTATION (1st Level)



The pressure of *intent,* being the embryo of evolving awareness, is the basis of all aspects of life pertaining to awareness. In this respect realise that all action, whether this be mental, emotional or physical, is purely the result of awareness, which in the final analysis is the pressure of *intent.* Therefore, because the pressure of *intent* is the initiator of all action, and as life is a dance of innovation and creation, we term the pressure of *intent* the dancer of all dancers who choreographs the dance of life. Consequently, we term this level of existence the *Dance and the Dancer* or, quite simply, the *World of Creation.*

Active intelligence is the cosmic *tonal,* which is negative, or feminine, in relation to the *nagal.* It is therefore she whom Toltecs refer to as the *Mother of Every-Thing,* from whom all of manifested life as we know it is born. This is *she whom is the Standing Mother, Mara, the One of Tears, whose fertile womb is filled with boundless fluid energy like the great oceans, and who travails in her labour, giving birth continuously to the purpose*

of the Unspeakable. Mara, The One of Tears, is utterly silent in her contemplation of the *nagal's* purpose, and we therefore term this level of existence the *World, of Silence.*

However, Mara, like all females, has two aspects, and in our consideration of this fact, remember that potential intelligence is the extension of mind into manifestation, and therefore is feminine in relation to mind. Now realise that relative to the *nagal,* potential intelligence is the progenitor of Mara, and therefore in Toltec terms she is referred to as *Mara the Virgin, the radiant woman, as yet pure and unsullied in her dream of the divine ideal.* But then *intent* exerts its pressure towards unification upon mind, and as a result, mind implants within potential intelligence the desire for completion, so that the process of manifestation can be brought to fruition. By this act, Mara the Virgin becomes impregnated by her own masculine counterpart, the third aspect of the godhead, and that which Christians call the Holy Ghost. Potential intelligence, the woman, has through the pressure of *intent* now become active intelligence, which is the second aspect of Mara - that which Christians refer to as the *Mother with Child.* In other words, active intelligence, the cosmic *tonal,* carries within its womb the embryo of evolving awareness. (Fig.21b)

When we get to the next level of manifestation we hit upon yet another mystery of awareness, for instead of the next triangle of manifestation being an exact replica of the first, it strangely enough is a *mirror image.* The reason why this mirror image comes about is because, within the manifested universe beyond this point, we now have not only the force of inherent awareness, but also the force of evolving awareness. In other words, whereas before there was only one type of awareness, there now are two interacting with each other. This point will become clearer as we progress in our study of manifestation.

As we noted earlier in this chapter, this interaction between inherent awareness and evolving awareness brings about the quality of inclusiveness, an element which has not been present before this point in manifestation. This inclusiveness is of course the goal of evolution, for we know that the purpose of the *nagal* is to include the unknown within the known. We can therefore define the quality of inclusiveness as the *manifestation of the nagaVs purpose.* However, this is about as much as we can say about inclusiveness, for although we know it to be the purpose of the *nagal,* we have no way of being able to ascertain what may or may not underly such a purpose. We must never forget that we know precious little about the Unspeakable, other than the fact that it wishes to map out the unknown. In this respect we can safely assume that this means that the Unspeakable wants to know its full potential, but what exactly this entails, and what could possibly have engendered this desire in the first place, lies securely within the realm of the unknowable.

Consequently, Toltec seers have given to the quality of inclusiveness the same title as accorded to its unmanifest counterpart, namely, *It Is,* and because it is defined as the manifestation of the *nagaVs* purpose, it has also been termed the *Eye of the Eagle* or, simply, *The Eye.* Realise, however, that ultimately it is intent which is the true expression of the *nagaVs* purpose, and therefore inclusiveness, or The Eye, is also the manifestation of *intent.*

As yet we know very little indeed about inclusiveness, or *intent,* other than the fact that it happens, and because of this, is simply there. All we really know about The Eye are the effects it has upon life in general. Of these effects, by far the most significant is what man has come to understand as magnetism, of which the force of gravity is an aspect. Much later we will return to our consideration of The Eye, so that we can look at some of its effects in more detail, but for now

we will confine ourselves to its influence upon manifestation.

Inclusiveness is a most peculiar quality of awareness, for in some ways it is very much there and yet in others it is nowhere. For example, any man or woman knows when he or she is aware. Such awareness is very obviously based upon all past and present experience, sparking off an anticipation of the future. This clearly shows the inclusiveness of awareness, but in the actual moment one is never cognisant of how the past, present and future flow into one instant of perception. This instant, which is *now,* is of course not frozen, but is constantly moving forward to the next instant, because of the linear quality of inherent awareness. However, the next instant in its turn also becomes now, so that what was the future in the previous instant has now become the present, and this brings into being a new instant in the future. This eternal process, in which past, present and future interact together in the present moment, is what lies at the basis of that concept known as the *eternal now.* Consequently, although we react to the effects of inclusiveness, we are never really aware of it as such, and it is in this respect that it is there and yet isn't.

Now in considering how manifestation proceeds from the plane of the superlative trinity, it is important to remember that active intelligence, or the cosmic *tonal,* is the third aspect of the superlative trinity. Therefore, like mind, active intelligence also extends its potential into another level of manifestation. This particular extension is of supreme importance, for it marks the separation of the known from the unknown and at the same time also reveals another important fact.

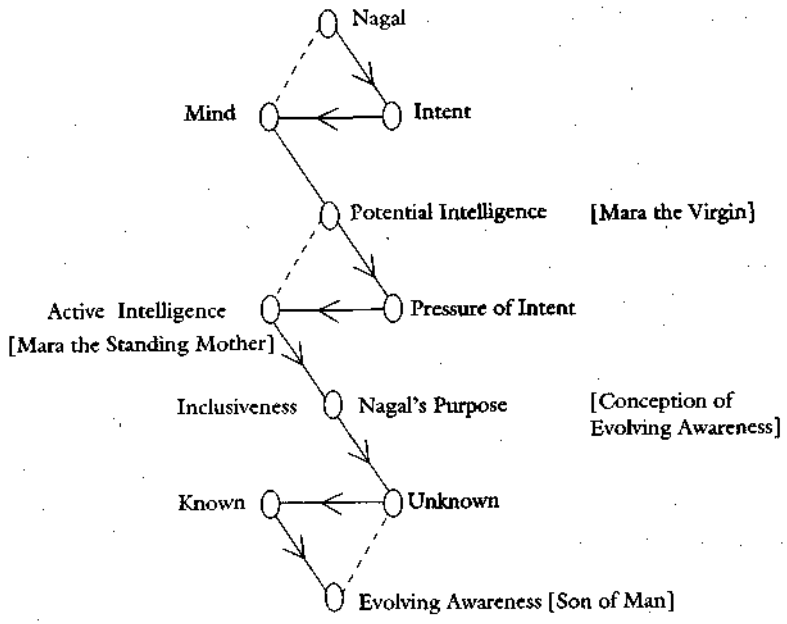
Realise that at the level of superlative manifestation, active intelligence, the cosmic *tonal,* has not yet become separated into its two polarities of the known and the unknown. In other words, Mara is as yet only *with child.* This unborn child is the embryo of evolving awareness, fathered by mind through the pressure of *intent.* But it is important here to remember that the evolution of awareness can only take place

once the known has been separated from the unknown. This in effect means that the birth of the child and the separation of the known from the unknown must coincide to mark a new beginning. Therefore at the level of the superlative, separation of the opposites is as yet merely a potential.

At the moment that active intelligence extends its potential into a new level of manifestation, the child is born, and evolving awareness comes into existence. Evolving awareness at this moment in time may indeed be just a tiny infant, but it is nevertheless a force which has never before been present within manifestation, and thus it has an immediate and potent impact upon the act of manifestation. The linear progression of inherent awareness is suddenly and dramatically curbed; swung into an arc so that the element of inclusiveness comes into being. With the advent of this, the purpose of the *nagal* is made manifest within the universe, and the course of evolution is instantly *defined* according to that purpose, and at the same time *confined* by that same purpose.

As a result of this dramatic change, active intelligence does not merely extend its potential into a new level of manifestation, as had been the case with mind but, having become cognisant of the *nagal's* purpose, through the force of inclusiveness, it now simultaneously separates the two poles of its being into the known and the unknown. In Toltec memory this stupendous act is expressed in the ancient ideogram which translates as: *evolving awareness, the son of man, who is the son of the Unspeakable and the keeper of the known, has been born of Mara, who implanted within his heart the secret of his own unknown counterpart.* In other words, Mara the feminine unknown, has not only given birth to evolving awareness, the masculine known, but has also instilled in his heart the knowledge needed in order to map out the unknown. (Fig.22) In Christian terms we can express this by saying that buried within the heart of Adam already lies the potential longing for his own female counterpart, Eve.

FIGURE 22 MANIFESTATION (2nd Level)



It stands to reason that as the separation of the known from the unknown is an act of active intelligence which is essentially female, that is, the unknown, the first pole to be defined must of necessity be the unknown, out of which the second pole, the known, is extracted. Realise also that these two poles of active intelligence come into being as a result of the birth of evolving awareness, and that at the same time, it is also imperative that the two poles are already separated before true evolution of awareness can take place. Consequently, evolving awareness, by being essential to the materialisation of the *nagal's* purpose, is indirectly responsible for the manifestation of these two poles, but it is also directly the product of the *nagal's* purpose - a dual quality which is not only unique to evolving awareness, but which also makes of it the mirror image of the *nagal's* purpose, The Eye.

It is because of the unique relationship between the *nagal's*

purpose and evolving awareness that this whole level of manifestation turns out to be a mirror image of the superlative trinity. Evolving awareness, being the product of the *nagal's* purpose, therefore equates with the *nagal;* whereas the known, the mirror image of active intelligence, equates with mind. The unknown in its turn is the mirror image of the pressure of *intent,* and in this we see the basis of what is one of the most amazing truths of awareness.

Remember that *intent,* the unifying principle, is the *nagal's* will-to-manifest so that its purpose can be fulfilled. That purpose, as we know, is to unite the unknown with the known. In other words, the *nagal* is focusing its intent upon the unknown, and the truth which emerges here, is that the power of *intent* will bring forth whatever it is focused on. In fact, *intent* not merely brings forth what it is focused on, but actually materialises it!

Realise that the *nagal* starts off with a purpose upon which it focuses its *intent. Intent* then becomes a pressure which is exerted upon mind and, because of this pressure, manifestation takes place so that the aim of the *nilgai's* purpose can be materialised. It is for this reason that it is stated that there is only one all-pervading force in the universe - *intent* - and that this force is omnipotent. What exactly *intent* is we do not know, and how exactly it works we also do not know, except that whenever *intent* is focused upon any purpose, *intent* becomes first a pressure, and then that pressure materialises into the goal of the purpose.

However, it is not that *intent* itself materialises into the desired goal, for *intent* always remains intact upon its own plane. It is rather that *intent* moulds the desired goal out of the fabric of mind. Yet, in another sense, the creations of *intent* are indeed the materialisation of *intent,* for it must be remembered that mind and *intent* are but the opposite polarities of the same thing; that is, the awareness of the *nagal.* We therefore come to the amazing realisation that the whole of the manifested universe has been created by the second aspect of the godhead out of the fabric of the third aspect,

mind, which of course is itself!

Consequently, no matter how mind-blowing it may be, we are forced to acknowledge the fact that the unknown is in fact the materialisation of the pressure of *intent*, which at the end of the day, is *intent* itself. And yet both *intent* and mind remain, in much the same way as both the father and the mother of a child remain after the birth of the child.

This fact reveals the real meaning of that mystical concept in the Christian scriptures in which Eve is created from one of Adam's ribs. If man is the microcosm of the macrocosm, then it stands to reason that the microcosm must reflect the macrocosmic process of manifestation. We will see exactly how this works in the next level of manifestation, but for now realise that Adam is the archetypal man but, being a man, the unknown for him is his own female counterpart, Eve, the woman. This is the exact reflection of the macrocosm, in which the Unspeakable, the masculine unmanifest, longs to know its own unknown counterpart: manifestation, the cosmic Eve.

In a peculiar sense the unknown is the destiny of all lifeforms, and it is for this reason that destiny can never be predicted. All that any of us can ever know about our destiny is that which is termed fate. However, fate is but that tiny part of destiny which is the purpose of any one particular lifetime, and therefore destiny as such can never be known beforehand, except for that portion which has already been covered in the past. The reason for this is because all lifeforms, including man, are but units of that great life we term the Unspeakable, the purpose of which is to map out the unknown. This in effect means that the unknown must then of necessity be the destiny of all lifeforms. Consequently, we term the unknown, the *World of Destiny*. When perceived by the seer, this level of existence, albeit somewhat dark and subdued, is the most fantastic mixture of colour and as a result, it is also referred to simply as *colour*.

The known contains all sense of that part of destiny already unfolded. It therefore holds all past experience, both positive and negative and, as a result, is a strange mixture of energies

which, on the one hand, are completely harmonious and, on the other hand, utterly incompatible. Thus this level of existence is termed the *World of Assessment,* or alternatively, the *World of Conscience.* When this level is perceived by the seer, it has the haunting resonance of forces opposing each other - a resonance which gives the seer the impression of *sound.*

Evolving awareness, being the mirror image of the *nagal's* purpose, therefore also reflects the manifestation of *intent.* However, here it should be remembered that within the godhead *intent* equates with inherent awareness as a whole - a fact which originally led Toltec seers to the assumption that all awareness is the same. (Fig.19) Being the mirror image of *intent,* and therefore ultimately also of inherent awareness, evolving awareness has the quality of *movement,* for in the final analysis, all awareness moves in one way or another. Since it has all of the characteristics of inherent awareness, which is essentially the son, we can see that upon this level of existence the son is once again made flesh, but this time in a much more meaningful manner, and with immediate import from the human point of view.

Bearing in mind that the whole purpose of manifestation is the evolution of awareness, so that the unknown can be incorporated within the known, it stands to reason that all of manifested life pivots around evolving awareness. Thus we say of evolving awareness, the son, that it is *he whom all men seek,* and since he has the characteristics of both the manifest as well as the unmanifest, *he is the son of man, who is the son of the Unspeakable.* Furthermore, since *Mara implanted within his heart the secret of his own unknown counterpart,* it also stands to reason that if we are ever going to know ourselves for what we really are, then we must turn within to find in our hearts the key to our own unknown counterpart. We therefore term this level of existence *The Path With A Heart.*

As we know, the Christians term the son the Word, but from the above it is clear that we cannot take the biblical narrative at its face value. There was indeed a woman named Mary, and although she was not a virgin as this word today is

understood, she did beget an infant son named Jesus of Nazareth. Yet this is a tale within a tale, the implications of which far exceed the scope of this particular volume. Suffice it for now to say that the biblical account is correct, provided it is understood that the narrative reveals the truth concerning manifestation at this specific level. That great being who walked the earth approximately two thousand years ago, and whom Christians look upon as their saviour, Jesus Christ, embodied within himself the principle of evolving awareness, the son of man, who is also the son of God, and who therefore *is in this world, but not from this world.* Born of Mara, the Virgin *who was come upon by the ideal of the Unspeakable,* it is he whom all men seek.

Realise, however, that it is not a being somewhere out there who has to be found, but it is instead our own inner centre of beingness, evolving awareness, which reveals to us the *nagal's* purpose and *intent* in bringing the unknown into the light of the known. To this effect, Jesus Christ taught the world that 'the kingdom of God is within you', and 'seek ye first the kingdom of God'. Yet, even after two thousand years, man has still not grasped this message. Therefore does the Christian still seek a salvation outside of himself, and does the Hindu still seek to hear the voice of Krishna, whilst the Muslim still awaits the light of the Imam Mahdi. The descendants of the Magi too are still watching for the star of Zarathustra, while the Alchemist seeks the Philosopher's Stone, and the Qabalist puzzles over the elusive qualities of Tiphareth. At the same time, the Freemason bemoans the Lost Word; the Romany singer is wandering from place to place in search of the Lost Song; the Basque dancer is trying to remember the Forgotten Dance; and the gypsy flamenco dancer is still in search of the Lost Rhythm.

However, the Toltec warrior knows that there is nothing lost, and therefore there is also nothing to seek. What has been lost is man's knowledge of his own innate potential, and his destiny as a magical being of the universe. Thus for the warrior, evolving awareness is the core of his own inner being, and walking a path with a heart is for him the only act that justifies the priceless gift of life.

We term this level of manifestation the *Creative Trinity,* and it is this trinity of forces that is referred to as the *dreamer.* However, if we are to understand why this trinity should be regarded in this light, we must cast our minds back to the beginning of manifestation. It will be remembered that in the first act of creation, mind, under the pressure of *intent,* extends its potential into manifestation. Then in the second act of creation, intent again exerts pressure upon mind so that potential intelligence becomes aware of its incompletion. Once it is aware of this fact, potential intelligence begins to *dream* of the *totality of the self.*

In considering *dreaming* it is important to understand that this is an act in which awareness is shifted into an altered state of perception. The art of dreaming is therefore not confined only to those dreams experienced during sleep but, on the contrary, is usually a fully conscious act undertaken wilfully. In some respects man's normal daydreams are closely allied to the art of dreaming, although needless to say, the average daydream is usually utterly chaotic and, having no real significance or purpose, is generally speaking impotent and useless. This, however, does not imply that daydreams or dreams experienced during sleep can never be useful, but rather that we must first learn how to turn them to good use.

When therefore it is stated that potential intelligence begins to dream, it means that potential intelligence effects within itself altered states of perception in its desire and search for completion. Consequendy, what we have termed extensions or manifestations, are in fact altered states of perception, or dreams, each one just as real and valid as the preceding one. Although this is a concept that does not sit comfortably with the Western mind, which is thoroughly indoctrinated by the idea that the only possible reality is the dense physical world, the rational mind can nevertheless be somewhat appeased by the reminder that inherent awareness forms the basis of all manifestation.

Since the whole purpose of manifestation is the evolution of awareness, it is not difficult to see that the dream of potential intelligence is partly materialised in the manifestation of the Creative Trinity. However, realise that this dream can only be fully realised once the unknown has been incorporated within the known, for only then can there be a *totality of the self.* Therefore the process of manifestation cannot stop at the point where evolving awareness has come into being, for clearly this is but the beginning of evolution. Consequently, through the effects of inclusiveness, which is the manifestation of *intent,* the *nagal's* purpose is once again stressed. As a result, evolving awareness, being a mirror image of that purpose, now begins to dream into existence its own evolution, which is of course also the *nagal's* purpose.

Because the poles of active intelligence have now been set, the evolution of awareness can from this point on proceed with real meaning and significance, and it is for this reason that the Creative Trinity has been termed the dreamer. In this respect, realise that although the dream of potential intelligence is the totality of the self, it is only at the second level of manifestation, once evolving awareness has come into being and the known has been separated from the unknown, that this dream becomes a real possibility. In other words, in striving for the totality of the self, potential intelligence materialises the Creative Trinity; but it is evolving awareness, as the reflection of the *nagal's* purpose, which dreams its own unknown counterpart into the light of the known. In this respect the Creative Trinity is the ultimate dreamer.

Although the two polarities of the cosmic *tonal* have now been defined, these two poles are still the second and the third aspects of the dreamer and, as such, are an integral part of its own being. This means that the dreamer as yet has no sense of objectivity in relation to these two poles of its beingness. Thus the dreamer, like its progenitor, the godhead, must also reflect itself within manifestation in order to get to know itself. This is much like using a mirror in which to see the reflection of one's face, for it is well-nigh impossible to see one's own face without a mirror.

Consequently the dreamer now dreams into existence the third level of manifestation. In order to grasp how this is possible, it is important to know that both the dreamer and the Superlative Trinity are hermaphroditic. According to the laws of manifestation, the Superlative is feminine in relation to the godhead, but is masculine in relation to the dreamer. The dreamer likewise is feminine in relation to the Superlative, but masculine in relation to its manifestation, the *dreamed.*

Being an hermaphrodite, and because the unknown has now been separated from the known, the dreamer has the potential of both male and female, as well as the relationship between them. However, as yet it does not know itself as either male or female, nor does it know the meaning and purpose of intelligent co-operation. Therefore what constitutes for the dreamer the unknown, is that which is termed *gender,* or *sex.*

This third phase of manifestation is the most stupendous act of true *creation,* for it is only at this point that existence as we know it comes into being. It is for this reason that the dreamer is also termed the Creative Trinity, for the dreamer, that masculine entity which is as yet neither man nor woman, begins to dream of being a man by getting to know its female counterpart. In Christian terms Adam has begun to dream of Eve, and in that dream the third aspect of the dreamer, the known, reaches out for Eve, the unknown.

This 'reaching out' of the third aspect, which we know equates with mind, is the manifestation of the potential of the dreamer upon a new plane of existence. Because this potential is *male-female,* it therefore follows that this manifestation is the expression of these two polarities. In other words, the dreamer stretches its knowledge of itself to the limit and, having mentally (mind) reached the limits of the masculine

known, it must perforce feel (heart) its way into the feminine unknown. It is therefore this 'stretching out' of the dreamer's potential that manifests as male and female. However, it is important to point out here that at this level of manifestation we have as yet only the separation of the dreamer's potential into male and female, and not man and woman as such. Consequently, when referring to this level of manifestation, we must take care to understand that we are speaking of the *masculinity* and the *femininity* of the dreamer, and not of man and woman as we know these to be.

Because the two poles of active intelligence have now been set, and since it is the masculine dreamer's desire to know its other half, Eve, the first polarity to be established on the new plane of manifestation is femininity, followed by its masculine counterpart. This new polarity is of course a manifestation of the dreamer's potential, so that it can know itself both as male and as female. Thus these two poles, masculinity and femininity, are perfect reflections of the cosmic *tonal*, and in this respect reveal a most interesting fact, but one which also causes a great deal of confusion.

If we bear in mind that the dreamer is masculine in relation to its creation, it immediately becomes apparent that the male is the one who has the creative urge. This creative urge can only be satisfied through the separative quality of mind which, in this case is the known. The known implies the masculinity of the dreamer who desires to know its feminine unknown, and therefore is it not difficult to see that the male equates with the masculine known. (Fig.23)

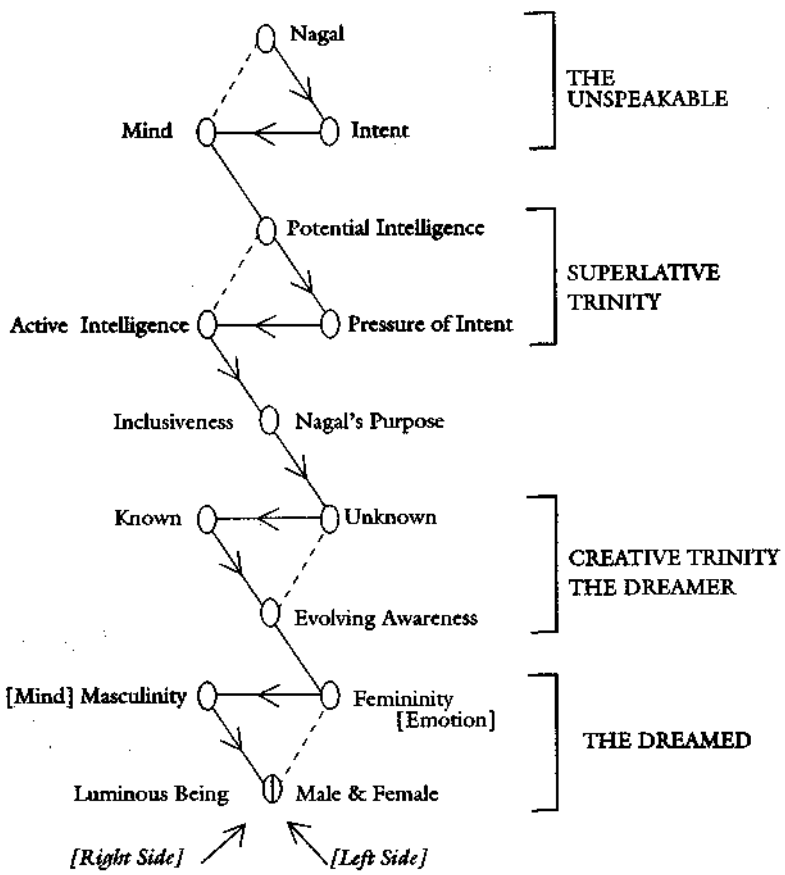
This obviously implies that the female equates with the unknown; a fact that we have already ascertained. However, confusion arises because as a result of equating the male with the masculine known, apprentices often cannot understand how it is then possible to equate the female with the unknown, for it stands to reason that if the unknown is an aspect of the masculine dreamer, it too must be masculine. In this respect, such apprentices are quite correct, but they nevertheless forget that the dreamer is masculine in relation to the whole of its

creation. It is therefore not at all a contradiction to equate the female with the masculine unknown, for it is clearly the case that in relation to the masculine known, even the male will be feminine. However, in relation to the female upon its own plane, the male is very much male. Less confusion will arise if it is remembered that we are here describing *aspects* of beingness, and not separate physical entities which have definite gender.

Having established its potential upon the new plane of manifestation, the dreamer has now separated its potential into masculinity and femininity. But these two poles are obviously only two aspects of the dreamer's awareness and are therefore incomplete as a manifestation. It follows that the dreamer must also manifest its first aspect, that is, evolving awareness, upon this plane in order to complete the manifestation. In doing so, the dreamer performs an act which is quite ingenious, but which nonetheless appears to be illogical. Let us therefore look at this act carefully, for at the base of it lies a great deal of knowledge.

Remember that it is the goal of the dreamer to know its own unknown female counterpart but, as we know, the unknown is the reflection of the pressure of *intent.* (Fig.22) Remember also that it is always because of the pressure of *intent* that manifestation takes place. It is therefore the dreamer's femininity which, being an expression of *intent,* exerts pressure upon the dreamer's masculinity to create the conditions under which the goal of the dreamer can be materialised. In other words, the dreamer's femininity is forcing its masculinity into *bringing her into the light of the known.* Here it helps greatly to keep remembering that masculinity equates with the known. However, in this particular case in which the dreamer has separated its masculinity from its femininity, the known implies that the dreamer now knows itself to be both male and female. Consequently, the quality of masculinity, being an expression of the known, extends its potential into manifesting as what it now knows itself to be, namely male-female. (Fig.23)

FIGURE 23 MANIFESTATION (3rd Level)



Although this act is confusing in that it appears to be a regression, it is in fact the complete opposite. But in order to grasp this, it is important to remember that until the dreamer manifested the two poles constituting its masculinity and femininity, it did not know itself as either male or female. However, in having separated the poles, it is only by bringing them together again, in manifesting both simultaneously, that it can know itself to be both male and female. Had the dreamer manifested the reflection of its first aspect, evolving awareness, as either male or female, it would still have been missing one half of itself, and so really would have regressed.

This important point has vast implications. Realise that light is only visible against a dark background, and darkness likewise can only be seen in contrast with light, but this implies that the light is separated from the darkness. If light and darkness were not separated we would not know the difference between the two, and would live in a world in which there was no day or night, but only a dull semi-opaque greyness. Exactly the same principle applies to the dreamer, for whereas it had before been dull in its ignorance of its own essential nature, it now shines with the radiance of its enhanced knowledge. We therefore term this new manifestation of the dreamer the *luminous being.*

The astounding implication of all this is the fact that although the Unspeakable initiated the process of manifestation in search of the unknown, it now knows that the unknown is in fact part of its own innate beingness! In Christian terms, Adam now knows that Eve is his own inner unknown, and although she is as yet still very much unknown, Adam nevertheless knows that in order to map out the unknown, he must turn within. It is this fact that lies at the base of the Toltec statement that *the only knowledge there is, is knowledge of the self.* It is also for this reason that it is said that *all paths lead nowhere, and that the Warrior's Path is therefore not an exercise in spiritual development, but rather an experiential discovery of the self*

As can be seen from Figure 23, this final trinity is a perfect replica of the dreamer, and because it is the product of the dreamer's dream, we term it the *dreamed.* In this trinity masculinity is the expression not only of the known, but also of active intelligence and ultimately of mind too. Femininity, on the other hand, being the polar opposite of mind, is therefore the expression of the unknown, and of the pressure of *intent,* which ultimately is also *intent.* However, realise that the *intent* of the Unspeakable is manifested in the dreamer as the *desire* to know its other half and, as a result, femininity expresses itself as *emotion,* for desire is the bedrock of all emotion. Consequently what we recognise as emotion is but an expression of *intent,* and it is primarily because of this fact that apprentices often make the mistake of not differentiating between emotion and feeling.

From the above it is important for us to note that *emotion* is an expression of *intent,* whereas *feeling* is the expression of *irrational knowledge.* The distinction between the two is a fine line indeed, but nonetheless a most important one, for unless it is clear in the mind of the apprentice, confusion and inaccuracy will abound sooner or later. In this respect, know that although emotion and feeling are closely allied, in that they both pertain to the left side, *intent* and the irrational are not one and the same thing. It will help to clarify the difference if it is realised that any feeling, which is the expression of irrational knowledge, will always call forth some kind of emotional response, in exactly the same way as any rational thought will call forth emotion. But always remember that emotion is a secondary impulse generated during the act of perception, which is the same as saying that *intent* is activated as a secondary impulse during the act of perception. However, the primary impulse generated in any act of perception is *personal power,* which of course is knowledge, and that particular knowledge will be registered either as a rational thought, or as an irrational feeling. In other words, any act of perception has the potential of being registered either on the right or the left side, but in both instances a secondary impulse (emotion), will be generated.

We therefore have the mind and the emotions constituting the two poles of the luminous being's awareness. Naturally, the luminous being itself is the reflection of evolving awareness, but in now knowing itself to be both male and female, it is a true image of that knowledge. Thus when it is *seen* by the seer, the luminous being appears to be a giant egg with two compartments, named the *right* and the *left* sides. The right side equates with the masculinity of the dreamer, which ultimately is the expression of mind. On the other hand, the left side equates with the femininity of the dreamer, which is emotion, or the expression of *intent.*

In order not to become confused in respect of direction, it must be realised that in working with these models we are looking at the models, and therefore left and right appear to be reversed. Every man and every woman is the microcosm of the macrocosm, but in order to see ourselves as such, we must take our place *within* the greater whole. The only way in which to do this is figuratively-

speaking to turn around so that we stand with our backs towards the greater whole. When we do so, then the known is on the right, and the unknown on the left.

The emotions, like their progenitor the unknown, are also perceived by the seer as a world of colour. However, now being irradiated by enhanced knowledge, these colours are far more brilliant and scintillating than the faint dark hues of the unknown. Thus femininity is termed the *World of Beauty.*

Masculinity, the third aspect of the dreamed is, like its progenitor, mind, also ever being pressured into a new state of beingness. As a result masculinity is termed the *World of Transmutation,* for in actual fact its very fabric forms the essence of transmutation.

To the seer the luminous being appears to be a conglomeration of energy fields, electromagnetic by nature, and manifesting in the shape of a giant luminous egg. Ultimately, as we will see in due course, the luminous being is the real manifestation of the dense physical incarnation of either a man or a woman and, because of this, is often termed *The Other* or, alternatively, *The Double.* Moreover, since this is also the world in which the energy fields contained within the luminous being are clearly visible, this level of existence is additionally often referred to as the *World of Sorcerers.*

This brings us almost to the conclusion of this stage of manifestation, or the evolution of awareness, but before we round up this section, let us make a quick summary of manifestation up to this point.

From everything we have learned so far it is clear that the basic model of manifestation, Figure 15, shows the overall picture of manifestation. Included within this model are both the godhead and the Superlative Trinity, as well as their reflections, the dreamer and the dreamed. Therefore potential intelligence as shown in Figure 15, is in actual fact the Superlative Trinity, and the cosmic *tonal* is but the two poles of the awareness of the Creative Trinity. Evolving awareness, the first aspect of the Creative Trinity, is not only the product of the separation of these two poles, but is also the cause of its own evolution, which it brings about by dreaming into existence its reflection, the dreamed. (Fig.24)

FIGURE 24 THE VOID AND THE THREE TRINITIES

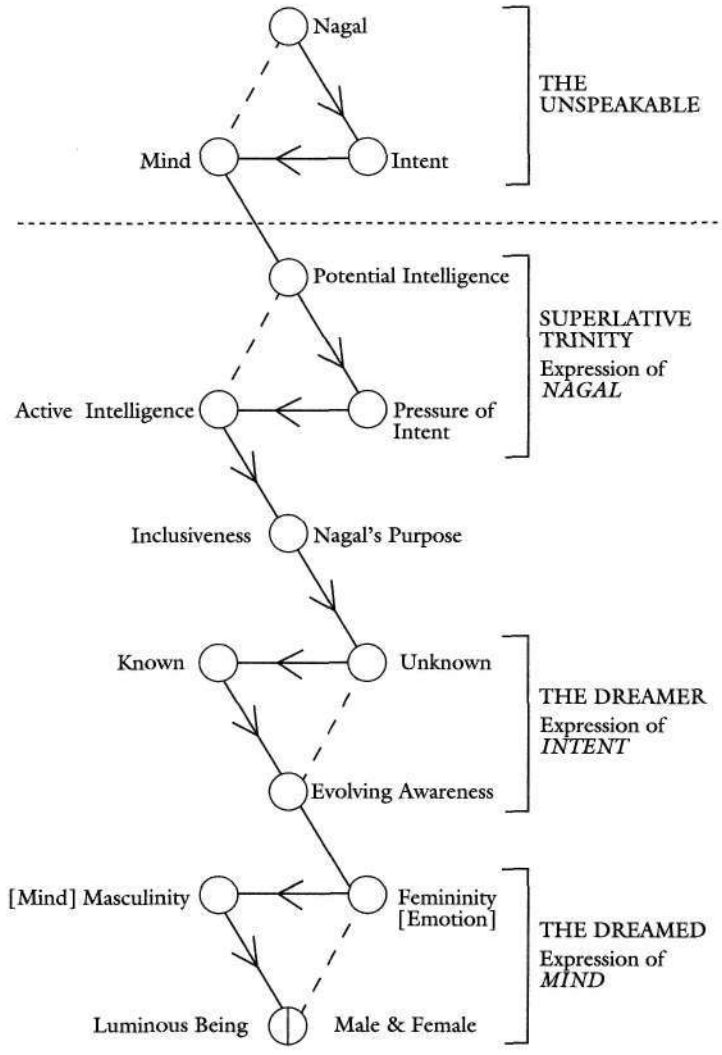
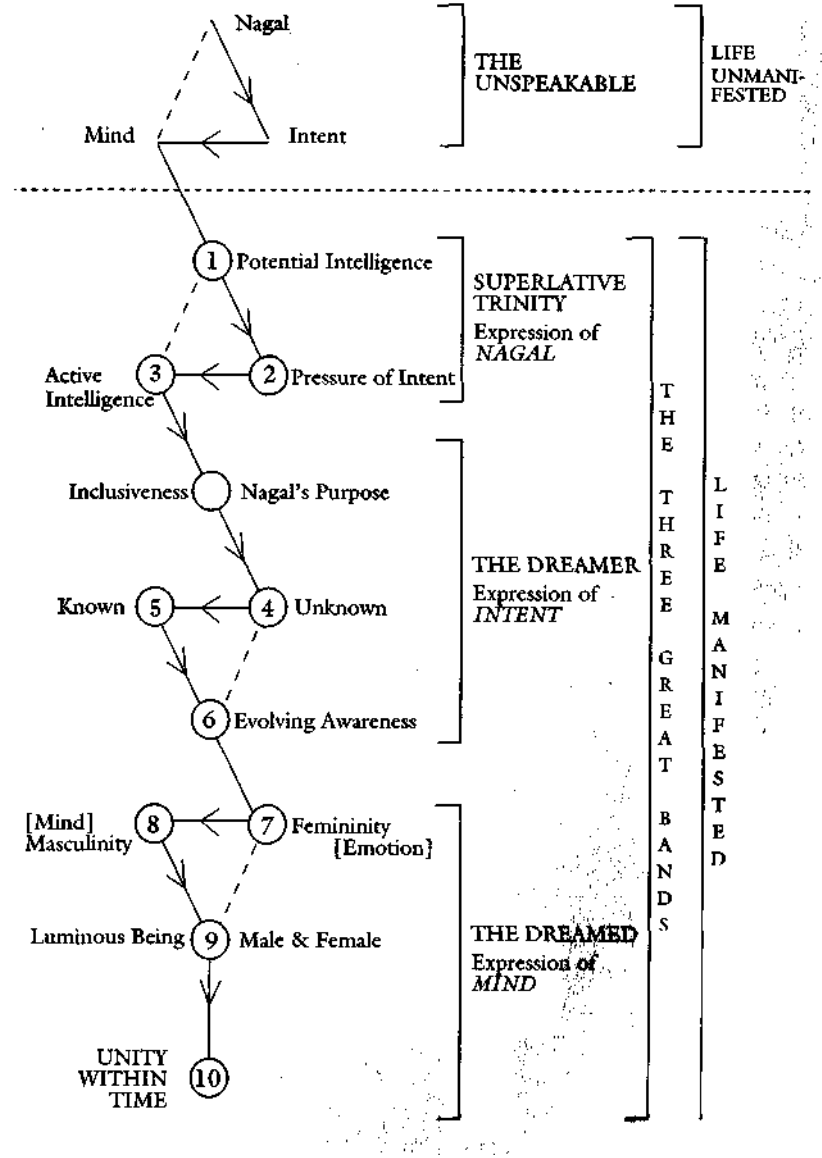


FIGURE 25 THE TEN DIMENSIONS



We therefore have that great void of No-Thing, which manifests three distinct trinities, the Superlative, the dreamer, and the dreamed, and each of these trinities is an expression of the three potential aspects of the Unspeakable. The Superlative Trinity, being the first expression of all subsequent manifestation, equates with the *nagal.* The dreamer, being essentially an expression of the will-to-manifest, equates with *intent,* whilst the dreamed, that state of beingness in which the dreamer now knows its own innate nature, equates with the known, and therefore with mind. It is these three trinities that are known as the *three great bands of energy fields.*

Having been brought the full circle, this is as far as manifestation can proceed at this stage. In order to proceed further, it is clear that the whole process will have to be repeated in some way. However, before such a repetition can become possible, it is first necessary for the trinity of the dreamed to become manifest as the essential unity of its progenitor, the godhead and, in fact, this is exactly what does happen. (Fig.25)

The luminous being, now knowing itself to be both male and female, momentarily reabsorbs the two poles of its awareness into itself, and so brings about not only a unity, but also what can only be described as *self-fertilisation.* The product of this union is of course unity; but unlike its progenitor, the Unspeakable, which is No-Thing, this unity contains an essential element, which is the result of the process of this first stage of manifestation. With respect to this, realise that wherever there is a process, the element *of time* comes into existence. In the great void of the Unspeakable there was No-Thing, not even time, but in this secondary manifestation of unity there is now that Some-Thing we call time, conceived in that moment when the void of No-Thing first stirred.

Now, with the advent of *unity within time,* manifestation is precipitated into a totally new stage of progressive unfoldment. This new unfoldment is in every respect identical to the first stage, except that the effect of inclusiveness has now brought the element of time into the secondary manifestation of unity. In other words, this new unity is now aware of the element of time, and as a result awareness has acquired a new dimension - the dimension of time.

Time is not at all what man assumes it to be, but any

explanation of its true nature will take us far beyond the scope of our present considerations. Therefore let it suffice for now to say that *time is the product of perceiving the process of life.* The process of life is of course the evolution of awareness, and it is herein that lies the equation:

If t = time, and a = awareness;
then $t = \frac{c}{a}$ [where c is a constant (time)]

Realise that as awareness tends to infinity, time tends to zero. Reflecting upon the implications of this equation will reveal far more truth than will a million words.

Earlier on in this chapter it was stated that a dimension is a particular expression of inherent awareness, and that there are ten such dimensions. From the material covered so far, this statement should now speak for itself, for in the final analysis it is clear that all of manifestation is but an expression of the inherent awareness of the Unspeakable.

A point which must be clarified here concerns the use of the word 'dimension'. The discerning reader will have noticed that although it has been stated that there are only ten dimensions, and that these are expressions of inherent awareness, yet the element of time is also referred to as being a dimension. This admittedly is confusing, so let us try to grasp why there appears to be this discrepancy.

At the end of the day there are indeed only ten dimensions, but as we will presently see, these ten dimensions evolve in four directions from a point of common origin; namely, inherent awareness. This is a most difficult concept to verbalise at this point of the teachings, simply because it is so abstruse that no matter what explanation is offered, it will still appear confusing.

Let it therefore suffice for now to say that there are four stages of manifestation which are superimposed one on the other, in a manner which can best be described as a fourfold existence. The closest analogy I can think of is to liken these four stages to four tiers above one another. These four tiers, or stages, are what Toltecs

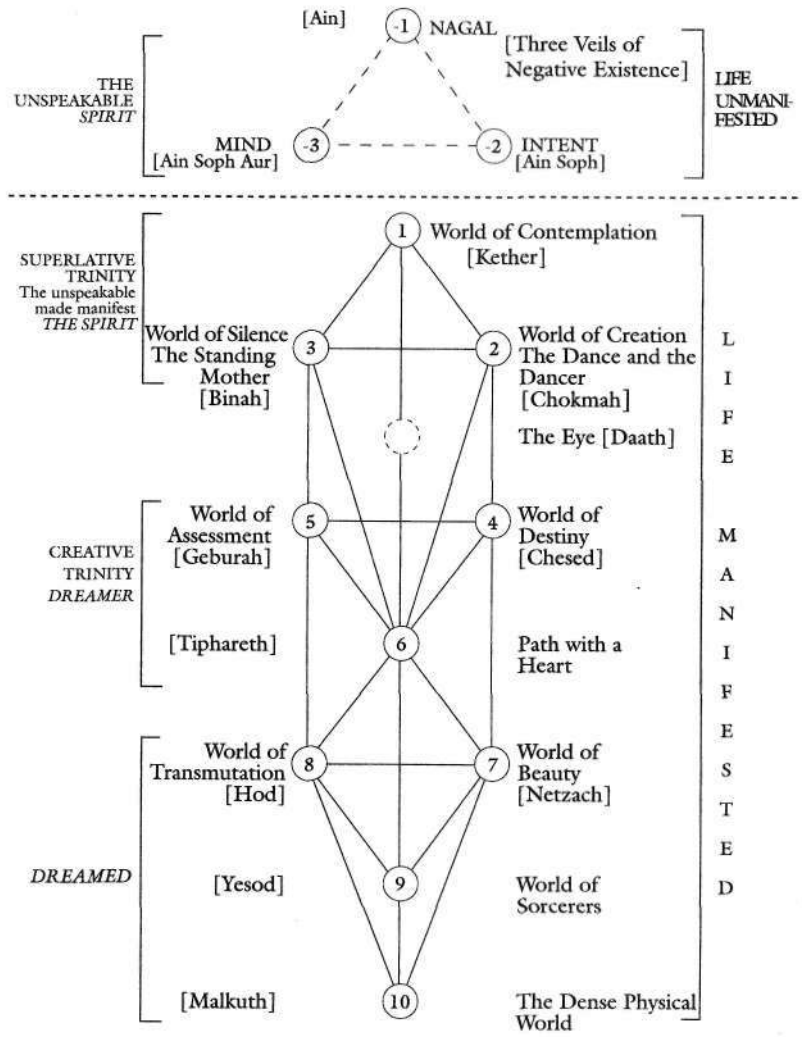
refer to as the *fourfold purpose of the Unspeakable,* and are what mankind recognises as *matter, energy, space* and *time* (MEST).

These four expressions of MEST are not 'flat' in the way in which man has come to understand a dimension, but are three-dimensional. Since life itself is not 'flat', but also three-dimensional, Toltecs define the term 'dimension' as a state of existence which is understood to be three-dimensional. Consequently each one of the ten dimensions of manifestation is three-dimensional, as are also the four expressions of MEST. However, realise that MEST is not a direct expression of inherent awareness as such, but rather the product of the fourfold manifestation of the ten dimensions, and therefore cannot be considered as dimensions of manifestation. Notwithstanding this, MEST nevertheless does imply specific expressions of certain states of existence, and in this respect the four expressions of MEST do qualify to be termed dimensions.

Furthermore, just to confuse the issue even more, it must also be pointed out that the four dimensions of MEST collectively constitute that grand overall state of existence which Toltecs refer to as the *fourth dimension.* We see therefore that it is a question of semantics, which will remain confusing until such time as man has come to understand the fourth dimension for what it really is.

Figure 25 shows these ten dimensions, which, it must be remembered, are also the ten points of man. Apropos this, a point which should be touched upon here so as to avoid possible confusion, is the system of manifestation as given by Carlos Castaneda. In that system Mr. Castaneda states that man has eight points; namely, the *nagal,* the *tonal, will, seeing,* dreaming, feeling, talking and reason. This is a system which is based upon the sevenfold constitution of man and the universe, in which the *tonal* and its six attributes, giving a total of seven, are suspended within the void of No-Thing, the *nagal,* giving a grand total of eight. At the beginning of this chapter I stated that apart from the basic three-fold constitution, there is also a fivefold, sevenfold, and tenfold constitution. In this respect I have chosen to explain the tenfold constitution of man and the universe, not only because in doing so I am adhering to the tradition of my own particular lineage, but also because of all

FIGURE 26 THE TREE OF LIFE (Otz Chiim)



The Qabalistic nomenclature is given in brackets. The lines joining the dimensions [worlds] are the electomagnetic interrelationships existing between them.

the models, it is the easiest to grasp, the most widely used and, in a certain sense, also the more accurate model. However, those readers who are interested in doing so can work out the sevenfold constitution for themselves from the information imparted in this chapter.

Notice that inclusiveness is not shown as one of the ten dimensions. The reason for this is that inclusiveness is not an expression of inherent awareness, but rather the product of the interaction between inherent awareness and evolving awareness. Furthermore, because of the nature of inclusiveness, it is a quality which is found at all levels of manifestation 'below' that point at which it first came into existence. In this respect realise too that inclusiveness is the manifestation of the *nagal's* purpose, and this fact, together with its all-pervasiveness, is what has given rise to the Christian concept that God is omnipresent, omnipotent, and omniscient. Consequently inclusiveness is normally not depicted at all within the model shown in Figure 25 but, if it is to be shown, then for the sake of clarity it is placed at its point of origin.

Those readers who are familiar with Qabalism will by now have recognised in this tenfold constitution of both the universe and man, the ten sephiroth of *Otz Chiim,* the *Tree of Life.* (Fig.26) The Toltec names differ greatly from the Jewish nomenclature, and in some instances there are also to be found certain discrepancies, but on the whole this model has been preserved intact by Qabalists to this day. Sadly, however, the majority of Qabalists no longer truly understand either the implications or the true use of this model. This fate has also befallen the Christian scriptures, for although those with the eyes to see can find within these invaluable writings all the secrets of heaven and earth, Christians themselves have fallen into the trap of worshipping the face value of words and phrases, symbols and models, which the majority of the clergy themselves no longer understand.

As far as cosmology is concerned we now have enough grasp of the basic structure of manifestation to allow us to take a shortcut with respect to the ensuing stages. Here I can only state once again that all information will be imparted at the appropriate place within the greater scheme of the Warrior's Path. It is therefore unnecessary for the reader now to get bogged down by detail that extends far beyond his or her present needs for practical application. Let us then look very, very briefly at the final stages of manifestation so that we may gain at least an overall view of cosmology.

As we have seen, the first stage of manifestation is centred primarily upon the separation of the known from the unknown. Because separation is a quality which predominantly pertains to mind, it is clear to see that the accent in this stage of manifestation is placed upon mind, the third aspect of the godhead. Therefore, as a result of the separative quality which pervades all of manifestation in this first stage, time comes into existence, and so too does the quality of discrimination, which inevitably leads to sobriety.

Needless to say, sobriety implies recapitulation and, in fact, this is exactly what is entailed in the first stage of manifestation. The Unspeakable, in its own inimical way, recapitulates upon its existence, whatever that may be, and in the process achieves sobriety. In other words, the East, the place of light, has been defined by separating the known from the unknown.

This recapitulation is the very essence of transmutation, for in the final analysis it is only through sobriety that we can see our lives for what they really are, and through this we also come to understand that our shortcomings are in reality our ticket to freedom and *power.* Once this has been grasped, we begin to transmute those shortcomings into the gifts *of power* which they conceal. Therefore, even at the cosmic level, the first stage in the evolution of awareness is an act which brings about transmutation.

Furthermore, remember that the whole purpose of manifestation is the evolution of awareness, and since this first

stage is centred upon mind, we term the knowledge that arises from out of this process the *Mastery of Awareness - the riddle of the mind.* As was pointed out in the first volume, the Mastery of Awareness defines one of the three areas of expertise that all warriors have to master in their pursuit of *power* and freedom. In our present consideration of manifestation and the evolution of awareness, such expertise does of course not imply having merely an intellectual understanding of cosmology. It means rather having an experiential understanding of man, the microcosm of the macrocosm, for it is only such an understanding which can be applied practically in one's daily life.

It is therefore also from this first stage of manifestation that Toltecs have been able to glean the *Truths of Awareness,* the nine premises of which are based upon the first nine dimensions. However, it should be clear that the Mastery of Awareness is not confined only to this first stage of manifestation, but, on the contrary, permeates all of life. It is therefore only the origin of awareness that is confined to this first stage of manifestation.

Apropos the above, it must be realised that this same principle applies to everything else which follows here, including the art of dreaming. For the sake of clarity we demarcate boundaries, we define points of origin, and we trace the roots of such origin, as well as the consequences of that origination, but, at the end of the day, all of life is thoroughly and completely interrelated. This is mentioned here, for all-too-often confusion arises simply because apprentices generally always tend to forget this fact. This is especially true in connection with the art of dreaming, for the fact that dreaming is an integral part of the Mastery of Awareness is frequently overlooked. In this respect, and as we will presently discover, although it is only in the second stage of manifestation that the art of dreaming begins to take on recognisable significance, it nevertheless does have its roots deeply buried in the early developments of the first stage of manifestation.

The accent in the ensuing stage of manifestation is placed not upon the known, but on the unknown. This naturally implies having to enter the unknown in order to map out that which has previously not been known - an act requiring the use of feeling. Because of this fact, and also because it is imperative to balance sobriety with its polar opposite, feeling, the second stage of manifestation is centred upon the second aspect of the Unspeakable; namely, *intent.* It is therefore clear that whereas the first stage had been centred upon the masculine known, this second stage is now focused upon the feminine unknown. However, realise that this fact is purely relative, for in essence it is this second stage of manifestation which reveals fully the second aspect of the Unspeakable. This, as we know, is not only *intent,* but is also the real dreamer - the son - he whom the Christians refer to as the Word, the Son of God made flesh. (Fig.25) It is therefore also at this stage that the *Path with a Heart* now becomes clearly visible in both its meaning and purpose.

This second stage of manifestation, being centred upon feeling, is the act of erasing personal history - an act which marks the death of the old so that the new may surface. As such, the second stage of manifestation is concerned primarily with transformation, and it is herein that lies the real meaning of the crucifixion of Jesus Christ and of all other saviours of mankind, no matter by what name they may be known. Therefore the Mystery of Golgotha is but the story of transformation, initiated by the act of erasing personal history. Through the agency of death transformation brings about the elimination of all that is undesirable, so that the evolution of awareness may proceed unencumbered.

This then is the West, the place of the setting sun - death. Just as inclusiveness had radically altered the course of evolution in the previous stage, so too does the agency of death now swing evolution into a new course filled with possibilities that were not present before. The product that is brought into being in this stage of manifestation is what mankind understands as *space.* As with time, man's

understanding of space relates as yet only to the physical universe, and is therefore a far cry from the true nature of space. Let it suffice for now to say that *space is the product of perceiving the purpose of life,* and that the ultimate product of this second stage of manifestation is *unity within time and space.*

It is from this second stage of manifestation that Toltecs derived the *Art of Stalking,* for it must not be forgotten that transformation is not possible until one has learned to stalk oneself, or in other words, practise not-doing. Therefore, although the second stage of manifestation is centred upon feeling and the act of erasing personal history, the *Art of Stalking,* being the *riddle of the heart,* has its origin here. However, remember that in practice not-doing (stalking oneself) is a technique which is placed in the North. This is because not-doing and stalking both yield strength, a quality of awareness which properly belongs to the North, even though the origin of these techniques lies in the West. In this respect we see very clearly the interrelationship of the techniques, for clearly erasing personal history is in itself very much a not-doing, in the same way as the art of dreaming is an integral part of the Mastery of Awareness.

Whereas the first two stages of manifestation are centred upon the two polarities of mind and *intent,* the third stage is centred upon the *nagal* itself; that is, the first aspect of the Unspeakable. In this respect, remember that the *nagal* wishes to manifest so as to incorporate the unknown within the known. It therefore now becomes clear that the dream of potential intelligence in the first stage of manifestation is gradually but surely being materialised through the successive stages of manifestation. Consequently, this stage of manifestation is but the result of that point within the first stage at which the dreamer began to dream of its female counterpart, which, as we know, is the expression of the *nagal's* purpose.

Dreaming is an act which is ascribed to the South, the place of warmth and of desire, or emotion. Emotion, being an

expression of *intent,* is therefore also an expression of the will-to-manifest, which in this particular case implies the manifestation of the dreamed. However, as it is the goal of the dreamer to actually *materialise* its dream upon the physical plane, this is an act which obviously requires not only *intent,* but also considerable *power.*

Power is the product of perception, and therefore if we want to increase our level of *personal power,* then the only way in which we can do this is to dream it into existence. What in effect this means is that we must avail ourselves of all possible alignments of energy fields, right across the full spectrum of those positions of the assemblage point of which we are capable. By doing this we not only enhance our perception by a great deal, but we also increase the product of that perception, namely, *personal power.* In this respect remember that dreaming is an altered state of perception.

Consequently, for ages upon ages, the dreamer increases its *personal power* as it engages in one dreaming sequence after another. In other words, the dreamer, whose very essence is *intent,* unfolds its full potential in gradually defining the dreamed, by using the power of its *intent.* Such definition is obviously vital in order to achieve an accurate materialisation, and also to accumulate *personal power.* Furthermore, by engaging in this act, the dreamer can and does unfold the full and magnificent extent of its magical power.

We see therefore that although the accent in the second stage of manifestation was placed upon the unknown, which in itself is an expression of *intent,* this third stage of manifestation is concerned primarily with what can only be termed the *Mastery of Intent.* Once again we see the interrelationship of all aspects of the Toltec teachings, and the fact that all of manifestation is but different expressions of the one universal force, *intent.* Apropos this, realise that even recapitulation and the Mastery of Awareness are indirectly expressions of *intent,* for although these two techniques pertain to mind, it must never be forgotten that mind is not only the opposite polarity of *intent,* but is also activated by the pressure of *intent.* This

same principle is also true of not-doing and the act of materialisation in the North, for realise that manifestation is for the unmanifested *nagal* the ultimate not-doing. Therefore from the point of view of the *nagal,* not-doing and materialisation are synonymous, both being expressions of the will-to-manifest, that is, *intent.*

The *Mastery of Intent* inevitably leads to the accumulation of *personal power.* As a result it is *personal power* which at this point determines the new course of evolution, just as inclusiveness and death were the extraordinary factors redefining the meaning of evolution in the first and second stages of manifestation respectively. Here, however, it is important to know that as a result of the accumulation of *personal power,* yet another factor; namely *energy,* comes into being. Energy is technically defined as the *product of power, accumulated through the focusing of intent.*

As a result of the dreamer's continuous dreaming for age upon age, energy is accumulated within the luminous being, rendering it more and more brilliant and radiant. However, eventually this build-up of energy is so great that, when the trinity of the dreamed reabsorbs itself into one whole under the impact of *intent,* the tension of this accumulated energy reaches a level which is critical. Consequently we now have a momentary *unity within time and space which is energised* to the point of being completely unstable. Being unstable, reabsorption does not stop at unity, but instead continues to gather momentum. As a result, this temporary unity is contracted into almost nothing, as if collapsing inwards upon itself. Then once the tension has become too great, the process is suddenly reversed in one almighty rebound, which can best be described as a brilliant explosion beyond all imagination. Like some gigantic display of the most awesome fireworks, energy bursts forth totally *transfigured.*

It is this *transfiguration of energy* which is the true materialisation of matter; but this is a state of matter which is so fine that man today is still making the mistake of assuming it to be energy. This discrepancy arises because man as yet

perceives matter only in terms of the dense physical; that is, the tenth dimension of the material universe. Nonetheless, the physical universe has now come into being through the act of transfiguration - a truly momentous explosion - and it is this that has given rise to the so-called *big bang theory* of orthodox science.

However, although the big bang theory is grounded in fact, scientists as yet do not truly grasp the significance of energy, for up until now it is still not acknowledged that most of what they term energy is only matter in one of its finer states. Until such time as science comes to acknowledge the fact that the product of *personal power* is the only true energy there is, the big bang theory must of necessity remain somewhat misunderstood, and this in its turn will continue to bring forth many misconceptions concerning the true nature of the manifested universe.

The fourth and final stage of manifestation is in fact only the aftermath of the explosion of energy. In many ways orthodox science is correct in its assumption that the physical universe is the product of a 'cooling down' process, for after the 'heat' of the explosion, matter is progressively contracted into that dense form that man recognises as matter. Technically speaking, matter is defined quite simply as the *transfiguration of energy.*

What scientists understand as a 'cooling down' process is not really a cooling down at all, but rather the effect of clustering. Remember that clustering lowers the vibration of the energy fields considerably, and it is this lowering of vibration that causes contraction and solidification. Also realise that it is only for the sake of clarity that clustering is just being mentioned at this point. From what was explained at the beginning of this chapter, it should be understood that all four the stages of manifestation are but the result of clustering, the final product of which is that dense form of the physical universe which man understands as matter.

Remember that clustering does not happen at random, but follows a very definite and ordered scheme which we know to

be the ten dimensions of the universe. Furthermore, because of the effects of inclusiveness, death and *personal power,* these ten dimensions have been swung into directions which otherwise would not have been possible. The end result of this entire process is what is termed the *fourth dimension* - MEST. Being the fourfold purpose of the Unspeakable, and therefore being the product of the different expressions of inherent awareness, MEST, the fourth dimension, is obviously completely pervaded, or in-dwelled, by that presence of the *nagal* which we can only refer to as the life-force. This then is life made manifest - a stupidly simplistic statement which can never ever truly convey the astronomical implications of life or of manifestation.

In the skeletal scheme given here, I have purposefully and deliberately avoided all detail in an attempt to render the greater overall picture as clear and as comprehensible as any skeletal model will allow. More it is not possible to do at this point, for as has already been mentioned before, cosmology is a vast and deeply complex subject. It can therefore only really be unravelled and grasped for what it truly is as the warrior progresses upon the path of self-realisation. There is no point in becoming immersed in an intellectual study of cosmology when, in effect, the only way in which it can be understood is to understand man, the microcosm of the macrocosm. Having stated this, it will nevertheless be beneficial to point out just a few final considerations.

What then is life as we know it? Life from the human angle is but that tiny part of life which periodically manifests in physical incarnation upon the dense material plane. Realise that every time this takes place, the dreamer extends its potential into manifesting first as the quaternary of the dreamed, and then by repeating the second, the third, and the fourth stages of manifestation, ultimately incarnates in a physical body upon the dense material plane. Of this herculean task, humanity as a whole is completely unaware. Seeing only the physical process of fertilisation, pregnancy, and birth, man at this moment in time does not even begin to appreciate what

a momentous event physical incarnation actually is. Because the moment of conception coincides with that moment in which energy is transfigured into matter, humanity has a great deal to learn about taking responsibility for the sexual act and procreation.

Apropos the above, it must be pointed out that this is incarnation as it occurs today; but this has not always been so, and neither will it remain the rule forever. There was a time in the life of humanity when dense physical bodies did not exist, and therefore neither did procreation. Physical bodies only came into existence in that momentous act in which the splitting of the sexes was effected, and the tenth point of man was materialised. Prior to this period man was completely hermaphroditic, and the luminous being was the densest form of incarnation possible. With respect to this subject, I am once again being purposefully evasive, simply because for now it is absolutely necessary to keep everything as simple as possible, so as to minimise confusion. Therefore, for the sake of this simplicity, we will skip the subject of gender and procreation. In due course of time all will be revealed, but let it suffice for now to state that the secret of gender, procreation and dense physical bodies lies in the mystery of that peculiar relationship existing between the two streams of the life-force; namely, organic and inorganic lifeforms.

In conclusion, realise that in all of what we have looked at so very briefly here the Unspeakable, the first aspect of which is termed the *nagal,* is the source of all life. Is the Unspeakable itself perhaps but the manifestation of something beyond it? We simply do not know, but from what Toltec seers have been able to glean of the Unspeakable, it is apparently not alone. In other words, it appears as if there is not only one Eagle, but many - whatever this may mean or imply! No doubt one day we must and will enter the great unknowable, but until then we must concentrate upon that vastness of our own beingness which we can fathom, but which we still do not fully grasp.

This vastness of our own beingness is what Toltecs have termed the *totality of the self - nagal, dreamer,* and the

dreamed - that being which is referred to in all reverence as *a magical being of the universe.* In this, apprentices often overlook the fact that what they think of as the *tonal* is in reality only that tiny part of it which manifests as the social person upon the dense physical plane in any one particular lifetime. From our human point of view this is in a certain sense correct, but remember that man is alive, and that the life-force is that incomprehensible No-Thing we term the *spirit of man;* the *nagal.* In other words, the true *tonal* of man is that formidable complexity we have looked at in terms of manifestation - a fact which is staggering to say the least, and truly awesome and humbling in its implications.

Who and what then is man? The answer to this question is quite simple - we don't know! Today Toltecs know a great deal about man and the universe, but both within the inner universe of man, and within the greater universe of which we are a part, there is still a vastness about which we know almost nothing. Will we ever know everything there is to know about ourselves and the universe? Who knows? In order to answer such a question we would have to define the parameters of both infinity and eternity - a task which, from our present point of view, appears to be an utterly impossible and futile undertaking.

In the light of this, the best any of us can do is for each of us to start at whatever point we may be, and get to know at least that about ourselves which it is possible for us to fathom in this particular lifetime. It is for this reason that it is stated that *the Warrior's Path is not a spiritual practice, but the quest of a lifetime.*

FIGURE 27 THE FOURFOLD PURPOSE OF THE UNSPEAKABLE

Direction in order of Manifestation	*Description*	*Expression*	*Force Evolved*	*Technique*	*Aspect of Power*	*Product of Evolution*
EAST	The Rising Sun	Mind	Inclusiveness	Mastery of Awareness & Recapitulation	Sobriety	Time
WEST	The Setting Sun	Heart	Death	Origin of Stalking & Erasing Personal History	Feeling	Space
SOUTH	The Place of Warmth	Intent Will-to-Manifest	Personal Power	Mastery of Intent & Art of Dreaming	Personal Power	Energy
NORTH	The Physical Plane	Fourfold Purpose	Materialisation	Art of Stalking & Not-doing	Strength	Matter

CHAPTER ELEVEN

THE TECHNIQUE OF DREAMING

THE PURPOSE OF DREAMING IS THREEFOLD; FIRSTLY, TO ASCERTAIN WHAT OUR FATE ENCOMPASSES; SECONDLY, TO DREAM IN THAT ASPECT OF FATE WHICH MARKS THE NEXT STEP FORWARD IN ACHIEVING THE TOTALITY OF THE SELF; THIRDLY, TO ACHIEVE TOTAL AWARENESS.

In dealing with the art of dreaming it is important to know that, as with the technique of recapitulation, there are essentially two types of dreaming; namely, *active dreaming* and *passive dreaming.* Active dreaming is an actual technique that is used in order to achieve altered states of perception or, in other words, to move or shift the assemblage point. Passive dreaming, on the other hand, is any type of altered state of perception that is achieved spontaneously; that is, without the deliberate intention of entering a different state of awareness.

Before we launch into the route to be followed in the art of dreaming, a few words of caution are called for. Although I have little doubt that many will ignore this warning, understand that if you do, then you cannot blame the Toltec tradition for your stubbornness. In the Introduction to this book I made it quite clear that even Toltecs today stand divided. Not all Toltecs are still following the Path of Freedom and, in addition to these of our brothers, there are today also many ignorant men and women who are trying to make a quick buck out of claiming Toltec status.

In this respect you are urged to keep your eyes and ears wide open. Anyone who tries to lure you back into the ancient practices of sorcery, drug abuse, and ritual, should be avoided like the

plague. In addition, if you should find any indication that a teacher encourages you either overtly or covertly to hand your *power* over to him or her in any way whatsoever, then immediately cut all ties with that person and refuse further contact, no matter what he or she may claim to be their motive. The true Toltec teacher does not encourage or tolerate dependency, but instead will teach you to stand squarely and securely on your own two feet; strong and free, independent and fully in control of your own life, thoughts, emotions, and behaviour.

Also remember that the Path of Power is a path of no return, and therefore once you have embarked upon it, you will not be able to stop yourself. It is a fool's game to think that you can experiment just a little, or that you will just satisfy your curiosity. If you land up in a cult because of your curiosity there is no saying where you will end up, and if in the process you destroy your life, you will have no-one to blame other than yourself. In such a situation, know too that there is no-one to whom you will be able to turn for help. Medical science cannot help you, psychiatrists cannot control awareness that has got out of control, and the police cannot protect you from mental or emotional manipulation, which can be effected with no overt sign or proof. It takes *power* to fight *power*, and in this respect, those warriors who are dedicated to the Path of Freedom have no interest in helping those who have through their own irresponsible actions landed themselves in trouble.

Each and every one of us must take charge of our own lives, warriors as well as average men and women, and thus none of us have the right to interfere in the destiny of another. We may not approve of the actions of another, but this does not give us the right to interfere. The onus is therefore upon you as the seeker not to fall prey to practices that could lead to slavery rather than freedom. I, for one, have little sympathy for plain stupidity caused by reckless and stubborn behaviour.

In the category of passive dreaming we find all manner of different examples, but all of these share the one underlying factor of not being under the conscious control of the person concerned. The most important of this type of dreaming is that perfectly natural act which occurs during the hours of sleep, and this is the only type of passive dreaming we will be looking at. Other types of passive dreaming include altered states of perception which have been temporarily induced by severe shock, illness, very high fever, anaesthetics, prescribed medical or psychiatric drugs, as well as the wilful abuse of non-standard drugs. With; this second class of passive dreaming we will not concern ourselves, for not only is it utterly chaotic and destructive, but also highly unreliable.

There is a certain technique for dreaming which I might as well mention very briefly, for even though it is a perfectly good technique, we will not be handling this kind of dreaming. The technique I am referring to is termed *gazing*, which has the peculiarity of falling somewhere in between active and passive dreaming. As far as techniques are concerned, gazing is an extremely effective one provided that it has been properly taught and carefully monitored in the early stages by an experienced seer. Since the readers of these books are very unlikely to be working under the guidance of a seer trained in the art of gazing, this technique therefore becomes impractical from the angle of the average reader. Furthermore, gazing requires several hours of constant daily practice, especially in the beginning, and since the average man or woman has a busy life, in which it is difficult enough to cope efficiently with just his or her daily duties, spending two to three hours per day gazing is near impossible, and certainly highly impractical.

There is more than one technique for active dreaming, but not all of them are safe for the reader who will be working without the guidance and supervision of an experienced seer. Therefore the technique I will be disclosing here is one which is comparatively safe, provided that the instructions given are followed carefully. Moreover, this particular technique is in fact the one used by Warriors of the Third Attention. As such, it is

geared towards achieving freedom but, by the same token, and from the angle of the average man in the street, it is also quite a lot more difficult than some of the other techniques. Nonetheless, this technique is perfectly within the grasp of anyone who is serious enough, and who is genuinely interested in unfolding his or her full potential as a magical being of the universe. It does, however, take time, patience, and constant perseverance in order to achieve significant results.

In the light of what has just been stated, a few points need to be elucidated. The first of these concerns what most apprentices look upon as the 'secrets' of this particular technique. Let me state very categorically that there are no secrets which will be withheld from you, for we have all received the injunction to reveal everything that has previously been held in custody. In this, I have followed my instructions faithfully, right from the time of writing the first volume, and I will continue to do so hereafter. However, when I do skip a particular aspect of information, it is only for the sake of clarity, and therefore as soon as possible thereafter, I invariably return to the point in question, so as to explain it more fully.

Notwithstanding the above I must also point out that there is certain information which traditionally has always been deliberately witJiheld from an apprentice. This is done not from the angle of secrecy as such, but simply to give each and every one the opportunity of using the information and techniques given in order to uncover this hidden knowledge for themselves. This deliberate silence regarding what is known as the *hidden knowledge* forms part of the teaching scheme which has been used since time immemorial, and although today we have a completely new method of teaching, this particular approach is still in force as far as the hidden knowledge is concerned.

By struggling to fathom this hidden knowledge for ourselves we not only build *personal power,* but most important of all, we learn to exercise our *intent.* This approach to the hidden knowledge is therefore in the nature of forced growth. By being forced into having to apply the teachings practically if they wish to succeed, apprentices cannot sit around like a sponge, idly

soaking up whatever they are given. In these volumes I will not break this rule, for I am fully aware of the value of forcing apprentices into learning to work for themselves. In this respect I would be doing the reader a great injustice if I were simply to present this information on a gold platter, for by doing so I would rob the individual of that enormous *gift of power* for which all of us have had to struggle - a struggle which yields *real power,* rather than mere information.

Another very important point that must be explained concerns the dreamers of mankind. All the dreamers of mankind are divided into seven groups, each having their own specific rate of vibration. These groups are known by many names, but the Toltecs term them the *Lions,* the *Elephants,* the *Tigers,* the *Bears,* the *Foxes,* the *Wolves,* and the *Dragons.* The rate of vibration pertaining to each group is technically speaking not a single vibration, but rather a spectrum of allied frequencies grouped together into one overall band, which we loosely term the vibration of a group. This vibration, when *seen* by a seer, creates the visual impact of a specific *colour,* and hence we speak of the *dreamer's colour.*

Depending upon the individual, the actual shade of this colour will be determined by which frequency he or she may be using within the greater band. If, for example, a certain group has that band which is expressed through the colour red, one member of that group could have the colour of light pink, another could have plain red, whilst yet another could have dark crimson, or even a red which is so dark as to appear almost black.

It is the rate of vibration, or the colour of the group, which determines both the *intent* and the purpose of a group of dreamers, and it is this *intent* and purpose which is responsible for the moulding of individual destiny. Therefore apprentices working under the guidance of a nagal all belong to the same group as the nagal, for it stands to reason that the nagal's destiny must coincide with that of his apprentices. Therefore, generally speaking, a nagal is not permitted to have personal apprentices other than those which belong to his own group.

This is a vitally important rule because, in teaching, the nagal

is interacting with his apprentices at a most profound level and, as a result, there is an exchange of energy that takes place, so that an admixture of colour comes into being. In other words, gradually but surely, apprentices become attuned to the nagal's own particular frequency, or shade of colour. Ultimately, over many lifetimes of working together, a nagal's apprentices will have acquired an identical, or at least near-identical shade to that of the nagal. What this in effect means, is that by being who and what he is, the nagal, through his interaction with his apprentices, imparts to them his knowledge, and in this way uplifts them to his own level. It is this fact which lies at the basis of the statement that when we uplift ourselves, we uplift also those around us, but if we drag ourselves down, we drag down also those around us.

This is of course not only true of nagals, but of all with whom we come into contact throughout life. Thus it is also this fact which lies at the basis of social conditioning, and hence the importance of not being hooked to anyone. By being hooked to a person, our own specific colour can become contaminated by a colour which is not at all in line with our own destiny. Many a man or woman has landed up in a life which they regret bitterly, mainly because they have been hooked to the wrong people, and therefore have lost sight of their true purpose and fate. Obviously, for apprentices working under the guidance of their own nagal, that is, one who belongs to their own group, this admixture of colour is not in any way a setback, but, on the contrary, a great advantage, provided of course that the nagal himself is still adhering to the Path of Freedom.

If, for some reason, a nagal is forced into teaching apprentices who do not belong to his own group, he will handle them quite differently to his own personal apprentices, in that he will not allow an admixture of *intent* to take place between himself and such apprentices. Furthermore, unlike his personal apprentices, to whom the nagal will disclose to which group they belong, and their colour, apprentices who do not belong to the nagal's own group will not be privy to such information. Should the nagal overstep this rule, he runs the risk of such apprentices beginning

to focus their *intent* prematurely upon a purpose which it is not his destiny to reveal and, consequently, the apprentices will unwittingly bring about a most dangerous liaison between themselves and the nagal. In such a case, the nagal would be forced to stop teaching these apprentices, even though they may still be badly in need of further guidance.

This is vitally important as far as this book is concerned, for obviously these books are meant for everyone, irrespective of the group to which they belong. Consequently, I am not in a position to reveal any information about the different types of dreamers, other than the few cryptic hints of mystical import which I will impart presently. To reveal too much concerning the *intent* and destiny of the dreamers will only encourage people to jump to a conclusion about what they believe themselves to be or, worse still, what they would like themselves to be. To practise being a *Lion,* when in reality you may be a *Fox,* is only to court disaster, and it is therefore much safer and wiser for me to give the reader only as much information as he or she will need in order to practise the art of dreaming. This may appear to be an unfair handicap, but through the power of dreaming you will in time discover for yourself what your own colour may be and to which group you belong - it is only the wisdom of patience that is called for here.

Furthermore, in the ensuing volumes I will deal extensively with the different types of dreamers, their characteristics, and their purpose, but the onus will still be on the reader to work out for him or herself to which group they truly belong, and such knowledge can only be acquired through the practical application of the teachings imparted. No amount of speculation, guessing or fanciful desire is going to reveal any truth, and anyone foolish enough to engage in such vanity will find him or herself in serious trouble sooner or later.

THE SEVEN GROUPS OF DREAMERS

A word of caution here to those readers who are versed in the esoteric and occult literature. Do not try to equate the Toltec rendition of the dreamer with the systems used in esoteric schools of thought. Toltecs have their own classification, which is unlike any other, in that it is based entirely upon their knowledge of the interrelationship of life, and not, as is so often the case in many schools of esoteric thought, upon the separation of the unit from the greater whole. Because of this fact, the Toltec classification is in many respects extremely simple at face value but, on the other hand, also highly involved in a most profound sense. My advice to the reader is to accept the information given here as merely the basis for a working hypothesis. In time, as you acquire proficiency in the art of dreaming, you will be in a position to discover for yourself the true nature of the deeper implications of this information.

GROUP	NAME	KEYNOTE	EXPRESSION
1.	Lions	I destroy and create	I act
2.	Elephants	I gather all	I love
3.	Tigers	I seek co-operation	I think
4.	Bears	I fight for harmony	I battle
5.	Foxes	I must learn	I plan
6.	Wolves	I am free	I feel
7.	Dragons	I build	I conjure

Obviously I will not be able to give the colours pertaining to the dreamers in order, for this will reveal far too much to the discerning reader. I therefore give you here only a scrambled list of the colours, leaving you to find out for yourself in dreaming to which group you belong, and what the colour of that group is. In this respect, the first thing you will discover in dreaming is your own colour; but remember that the actual shade of the colour can vary enormously between one individual and the next.

COLOURS

Crimson Orange
Indigo Purple
Lilac Red
Grey Green
Violet Purple
Yellow Brown
Indigo Blue

ACTIVE DREAMING

It is quite impossible to practise active dreaming when the physical body is tense and uncomfortable; therefore, the very first prerequisite in setting up dreaming is to cultivate the ability to achieve complete relaxation at will in the chosen moment. We term this state of relaxation, *deep relaxation,* and in the final analysis it is nothing more than a *conditioned reflex.*

In setting up dreaming it is important to set aside a room and a time of the day in which you will not be disturbed for at least thirty minutes. Ultimately an experienced warrior can dream anywhere, at any time, no matter what his or her circumstances or surroundings may be, but in the beginning it is a great help to create the ideal environment in which to dream.

Having chosen the time of day at which you are going to practise dreaming, try more or less to stick to that same time every day, but realise that this will be purely from the point of view that a set time fosters a sense of self-discipline. Strictly speaking, the time of day has very little impact upon dreaming, and it therefore does not matter when it is done, except that it is obviously not a good idea to practise dreaming when you are tired and apt to fall asleep. Having said this, I should point out that different periods of the day do yield differences in the quality of dreaming, but this is only of relevance to very experienced dreamers who are engaged in specific types of

research work. For ordinary dreaming by the warrior who is not so engaged, any time of the day or night can be utilised. However, you should never attempt to practice dreaming when your stomach is full, or after having consumed alcohol.

The room chosen should preferably contain a bed because, once again, it is a lot easier to set up dreaming by lying on a bed, in order to achieve maximum relaxation. Care too should be taken that the light in the room is neither glaring nor disturbing, and if at all possible, the room should also be fairly quiet and warm, but with plenty of fresh air. Once the *conditioned reflex* has been set up, and proficiency in dreaming has been achieved, the warrior can, if need be, dream sitting perched on a busy pavement in full sunlight, whilst surrounded by noisy traffic, but this obviously takes a great deal of *personal power* and is only possible after considerable practice.

Having chosen the room and time of day, dress in something which is comfortable and just warm enough. Tight clothing, shoes and jewelry can be an awful nuisance if you are trying to relax, and they often have the annoying habit of cutting off the blood supply to some part of one's anatomy after a while. If you are practising dreaming during the day, draw the curtains so that the light in the room is subdued. If you are practising at night, make sure that there are no overhead lights causing a glare, but also do not turn out all the lights. Having something like a bedside lamp placed outside of your peripheral vision is about the best solution. You are now ready to start learning the conditioned reflex.

STEP 1a:

Lie down on the bed, flat on your back, using either a light pillow or no pillow at all. Rest your arms on the bed at your sides; the hands a small distance away from the body and with palms up; that is, facing the ceiling. Your legs too should be slightly parted, so that your feet do not touch each other. Close your eyes lightly, sigh deeply, cough if you feel the need to do so, and then concentrate upon relaxing. You are now going to learn deep relaxation.

In learning the conditioned reflex it is important also to learn muscular isolation, and although for most people this is a very difficult thing to do, it is nevertheless essential for learning to relax. Starting with the toes of both feet tense them by crunching them up tightly for a few seconds. Now release the tension abruptly and completely. In tensing and releasing it is not the duration of tension that is important, but the degree of tension achieved. Never tense for so long that the muscles begin to cramp, because if they do you will have a terrible time and achieve nothing. Tense as hard as you can for only a few seconds, and then release as abruptly and as completely as you can.

When you tense the toes, concentrate on not tensing any other part of the feet or body simultaneously. Complete muscular isolation is in fact impossible, for the simple reason that all muscles are interactive; but it is still possible to concentrate tension in any one given area. Therefore you should not have to tense up the face, or even the legs for that matter, when you try to tense the toes.

Once you have tensed and released the toes, tense the insteps and calf muscles by forcing the relaxed toes down towards the bed. In doing this you should not again tense up the toes. Hold the tension for a few seconds, and then release abruptly. Now repeat this process with the thighs and knees. Pushing the knees down against the bed, get the feeling of pulling them down towards the bottom of the bed, taking care not to tense the calves and feet.

Now tense up the buttocks by squeezing and pinching them together, hold, and release. Next, tense up the lower abdomen by getting the feeling of bringing the hip bones down and together, so as to contract what I call the 'bikini' muscles. Now do the upper abdomen and chest by forcing the ribs together and downwards. Then force the shoulders down towards the bottom of the bed. Finally, tense the back by getting the feeling that you are arching backwards in an attempt to make your shoulders touch your buttocks, but without literally arching your back.

Having done the body and the legs, you repeat the process with the arms and hands. It is by no means easy to achieve the necessary muscular isolation in this part of the body, and it is therefore best to practise the muscular isolation of the arms separately whenever you have the chance to do so, otherwise you will spend a great deal of time and frustration in trying to isolate the sections of the arms during the exercise. In doing this, first tense up and release the upper arms, then the forearms, and finally the hands, by crunching them up into tight fists before releasing.

Next, tense up the neck muscles by simply pushing the neck backwards into the bed. Then, tense up the face muscles by screwing up the whole face into a tight ball, tensing also the eyes, the lips, and the mouth by biting on the teeth and forcing the tongue against the back of the teeth. Finally tense the muscles of the scalp by frowning upwards without opening the eyes.

Now lie still and make sure that the teeth are slightly apart and the tongue and eyelids are fully relaxed. Mentally check every part of your body to ensure that no tension remains anywhere. If you do detect tension somewhere, then tense and release that part of the body again, but take care not to tense up another part of the body in the process. This is where the muscular isolation becomes so necessary.

The sign that your body is fully relaxed is the feeling of being extremely heavy - as if you are sinking right into and through the bed. If you try to move your fingers, the movement should feel slow, sluggish, and heavy, like trying to move your fingers through thick treacle. In practice you may find that you will have to repeat the tensing and relaxing two or three times more before you are fully relaxed, but the rewards are well worth the effort. Under no circumstances must you rush this part of the training, nor should you move on to the next step before you have achieved complete relaxation.

STEP 1b:

Having relaxed deeply and completely, keep your eyes closed, and do the following breathing technique, which is termed the

2/4 breathing sequence. This breathing technique, unlike many others, is in itself perfectly harmless and safe but, as with any other technique, please adhere to the instructions as given.

Keeping the teeth slightly apart and the tongue fully relaxed, breathe in to a count of four (4), hold for a count of two (2), breathe out to a count of four (4), and hold for a count of two (2). This is one cycle; now repeat the cycle ten to twelve times, but no more, otherwise you will begin to hyperventilate. All breathing should be done only through the nose.

The speed of the counting should be neither too fast nor too slow. Ideally the speed should be worked out in relation to one's own heart pulse, taking two beats to one count. Ascertain this speed beforehand by feeling your pulse, and counting each beat as *'one and two and three and four and',* giving a total of eight beats to four counts. The idea here is to fill the lungs totally on the inbreath, and to empty them completely on the out-breath. In doing the counting, count mentally without moving the tongue or jaws.

Take care that you do not tense up the body during the breathing, which should be relaxed and easy, but nevertheless quite vigorous. Do not worry about making a noise. You should be able to hear your breathing quite loudly and clearly. When you hold your breath after the intake you must not close off your throat by blocking the air with your throat or tongue. Simply suspend the breathing with the feeling of hovering in mid-air. Any blocking will only cause tension. Likewise, after exhaling, just leave the lungs deflated under the force of gravity; do not block or hold anything.

After you have finished between ten or twelve cycles, breathe in to the count of four (4), hold for two (2), and then exhale in one rapid expulsion through the *open mouth,* allowing all air to escape before the lips slowly close, seemingly of their own accord. Resume normal breathing naturally when the body urges you to do so. This final breath of 'in through the nose and out through the mouth' should be in the nature of a huge sigh, and is termed a *cleansing breath.*

Now simply He still for a few minutes longer without falling

asleep, and enjoy the utterly relaxed state of mind and body. Never forget to do the cleansing breath, for any deep sigh is a signal to the subconscious mind that you wish to change something. This is extremely important, for the subconscious mind is very much like an automatic pilot. It is the subconscious mind that is responsible for both breathing and the heart beat, amongst many other functions. We do not consciously have to think about making our heart beat or about breathing, but we can at any stage we wish, take over from the automatic pilot. However, if we do, we must also make it clear when we wish automatic handling to be resumed. Many an apprentice has found him or herself in a very tight spot after going to sleep whilst doing the breathing sequence. If, after having fallen asleep, the subconscious mind does not resume normal breathing, and it can and does happen, the result is severe hyperventilation causing extreme nausea, a violent headache, and a totally erratic heart beat, which invariably brings about terror and panic.

Steps la and lb should be done every day, for it is during this process that the subconscious mind is being trained to associate the 2/4 breathing sequence with deep relaxation. Once the subconscious mind recognises the process, you only have to initiate the 2/4 breathing and the subconscious mind will send the body into a state of complete relaxation - something which is not only useful for dreaming, but also for getting rid of unwanted nervousness or tension. Ultimately the warrior refines this technique down to just having to do the cleansing breath in order to go straight into dreaming.

Depending upon the individual, it can take anything from four to six weeks of daily practice before the subconscious mind has established the conditioned reflex. If you are prone to a great deal of tension, it can take up to three months before the reflex has been set; but even if this should be the case, just keep on persevering, for persistence eventually overcomes all obstacles. However, realise that if at any time before the conditioned reflex has been established you miss a day, you will put your progress back by at least a week, and sometimes even by as much as two weeks.

After about four weeks you can begin testing to see if you have already acquired the conditioned reflex, by doing the following test. Simply lie down on the bed, close your eyes, take a deep sigh, and then without having gone through the process of tensing and releasing, do three to four cycles of the breathing sequence, followed by the cleansing breath. Now give the subconscious mind one or two minutes to register the command. If you find that you quite happily slip into deep relaxation, then you have acquired the conditioned reflex, and you can now move on to step 2. If nothing happens, then continue with the tensing and relaxing for another week or so, then test again. Keep this process up until the conditioned reflex has been cultivated.

Under no circumstances should you proceed to Step 2, or even experiment with it, before you have mastered the conditioned reflex. If you do so, you will only be undermining your own *personal power.* Therefore resist the temptation to rush into dreaming like a bull in a china shop, and content yourself with taking everything one step at a time. If you heed this advice you will never regret the time and patience you have invested.

STEP 2: The Yellow Rose of Friendship.

After you have achieved deep relaxation, perform the following visualisation technique termed the *Yellow Rose of Friendship.* Realise that ultimately this section of dreaming is eliminated if the warrior should have the need to enter an altered state of perception quickly, but in formal dreaming, and definitely in setting up dreaming, it is a vital prerequisite for entering heightened awareness in this specific technique.

The Yellow Rose of Friendship is a symbol which is ancient beyond belief, having its origin quite literally in a time before time. In other words, it is a force which originated before this present manifestation of the universe, and when *seen* by a seer creates the visual impact of a yellow rose. This ancient symbol is described in the first of the four parts of what is known as the *Sorcerer's Explanation;* an equally ancient and powerful

verbalisation of manifestation, life, and the purpose of incarnation. Thus, the symbol of the Rose is extremely potent when properly visualised, and it has the property of sending the practitioner far into the left side. In due course of time, the Sorcerer's Explanation will be revealed, but for now we will simply look at how the Rose should be used in the art of dreaming.

A great deal of nonsense has been written about the art of visualisation, and as a result people are generally quite confused as to what this art entails. There is nothing mystical or difficult about visualisation; for in the final analysis it is nothing more than recalling to memory the desired object or being. Every man, woman and child quite spontaneously practises visualisation every time they think of a favourite person or thing. If you are unclear about what a rose looks like, then study one every day for several days until you are quite clear about all the details pertaining to every part of it. For this purpose you do not necessarily need to have a yellow rose - any colour will do, for you only need the shape, structure and detail. This study can be done whilst you are still practising to achieve the conditioned reflex.

Once you are clear about what a rose looks like, and you have acquired the conditioned reflex, lie down on the bed, close your eyes, and do three or four cycles of the breathing sequence, followed by the cleansing breath. Once you have achieved deep relaxation, visualise in front of you a beautiful yellow rose. The colour should be a lovely soft pastel yellow, neither too light nor too dull. Although pastel yellow, the colour should be vibrant and completely clear, with no trace of cream, gold, orange, or red.

The rose itself should be a crisp loose bud, in which only the outermost petals have begun to unfold, whilst the innermost petals are still closed. More than this I am not permitted to impart, for each and every one of us has to learn to see the Rose for what it truly is. Do not be despondent, because it will not take you long before you will begin to see the most amazing detail in the rose. In this you must follow your feelings; that is,

your heart. If you feel something is not quite right, then experiment and change it, until it feels right for you. In due course of time you might well change it again, and this process will go on until finally you will know that you now have the right rose. The astonishing thing here is that ultimately everyone sees the rose in exactly the same way, for at the end of the day there is only one Yellow Rose of Friendship.

You will find yourself faced with all sorts of questions in trying to visualise the rose. Does it have a stem and, if so, are there leaves attached? If there are leaves, how many, and how are they placed and clustered? Is the rose attached to a bush, and if so, where is the bush placed? If the rose is part of a bush, is it the only rose? How many petals does the rose have, and how are these arranged? Do the petals fold right over left, or vice versa? The questions are many, and each one has significance. Each of these questions can and should be answered, but in this respect know that there is only one right answer for each question, and that these answers are the same for everyone!

Do not try to answer all the questions at once. Take your time in discovering the rose at leisure, and in time you will be rewarded by the most breathtaking beauty and composition. As you continue to visualise the rose, day after day, year after year, you will begin to sense the significance of every part of the rose and, as a result, the most astounding secrets will gradually be revealed to you. Unveiling the Yellow Rose of Friendship is one of the most exciting practices of the Toltec tradition - a practice which can only be described as truly magical! Also, there is no other technique that builds so much *personal power* as unveiling the Rose, and it is for this reason that no-one who has seen the Rose is permitted to impart its secrets, for to do so is to rob the apprentice of the opportunity to harvest his or her own *personal power*.

Apropos the above, realise that you should also not talk about your experiences of the Rose to anyone other than someone whom you can trust as being a genuine seer. Keep all you discover about the Rose quietly to yourself, and if you are going to notate your discoveries in a journal, then ensure that your

journal remains confidential at all times. Above all, remember that the Rose is a symbol which will put you in touch with a most potent force of unimaginable antiquity. As such it should always be treated with due respect and caution, not in the sense of yielding to superstition, but in the sense of handling an unknown force.

As you visualise the Rose, allow it to revolve clockwise on the horizontal plane, and at the same time to turn slowly on its own axis, also clockwise. This movement is much like the rotation of the planet upon its own axis as it spins around the sun. At some point along its orbit the rose should slowly turn upside-down, and then correct itself again shortly before coming to a stop at the end of the revolution. All this movement is to enable the practitioner to view every part of the rose in minute detail. Therefore the speed at which the Rose revolves should not be hurried, but neither should it be laboriously slow.

Once the Rose has completed a single revolution, allow it to come to a stop. Now mentally feel a petal of the Rose with your thumb and forefinger. The texture should feel like cool soft velvet. Start feeling the petal near its base, and then run your fingers gently to the top of the petal. Notice the thickness and the strength of the petal near the base, and how its texture becomes progressively thinner and more frail towards the top.

Having felt the Rose, mentally smell its delicate scent. The fragrance should be strong and clear, exactly like a real rose, and not cloying like a cheap perfume. Smelling the Rose is not easy for most people, and since this is also dependent upon one's general progress upon the Warrior's Path, it can take a long time before one is able to smell the Rose. Sometimes an apprentice will have what can be termed beginner's luck, but all too often after this initial success the scent has a habit of just vanishing. However, in time it will return.

After completing this section on the Rose, let it fade quite rapidly from your inner sight, but remain in your relaxed state for a few more minutes without allowing yourself to fall asleep. Practise this second step of setting up dreaming until you can perform it effortlessly, and are fully familiar with every aspect of

the Rose. It is not necessary first to be able to answer all questions concerning the Rose before proceeding to the next step. Normally it takes many years of practice before you are able to unveil the Rose fully, but just ensure that you can visualise the Rose with ease and clarity before proceeding to Step 3.

One final point needs to be elucidated with respect to the Rose; namely, that it acts like a barometer in showing our personal relationship to the world around us. Therefore, if the Rose is determined to look wilted and scruffy, no matter how hard you try to make it crisp and fresh, leave it, but realise that you will have to take a good hard look at your relationship to the world around you, in order to find out where you are out of harmony with life in general. Likewise, if the colour continues to fade to a dull pale yellow, you are once again out of harmony with the world around you.

Step 3: Entering the Colour.

This section of setting up dreaming is what is known as *entering the colour;* that is, the colour of the dreamer. Becoming aware of the colour will be your first indication that you have succeeded in setting up dreaming. However, it must be stressed that you must not try to visualise a colour, as with the Rose, but must see whatever colour presents itself to you, as if you have your eyes open and are looking at a screen lit up in a uniform colour. There is absolutely no mistaking the colour once it does appear, and therefore you will not be left with any doubt whatsoever. If at any time you think that *maybe* you are seeing a colour, then take it as a fact that you are definitely only imagining a colour. When the colour does present itself, it is clear and very real!

It mostly happens that when the colour first appears, it will be in an odd irregular shape, much like a blotch of ink. When this happens, concentrate upon mentally smoothing out the edges of the colour until it has become uniform and fills your entire inner view. In doing this, do not stare at the colour directly, otherwise it will simply, and most frustratingly, disappear. If it should vanish, wait until it again emerges, and then try once more to

even it out. Remember, practice makes perfect, and depending upon the individual, you can find yourself playing hide and seek with the colour for some weeks.

Once you have achieved a uniform colour which fills your entire view, you will discover that you have somehow mysteriously entered into the colour, in that it will appear to you as if you are totally surrounded by the colour on all sides, above and below. Furthermore, you will now also be able to look at the colour directly, and even move your eyes around anywhere without it having the tendency to vanish from sight. You will now have achieved what is termed *entering the colour,* and this is the sign that you are in heightened awareness proper.

Sometimes the shade of colour is so dark that an apprentice will at first not recognise it, believing that he or she is simply staring into blackness. Should you find that you also seem to be staring into a black hole, then peer closely at that darkness, as if you are looking for a texture of sorts. In time you will begin to discern minute specks of colour. Once you have accomplished this, start to merge these tiny specks mentally into one coherent centre, until they form a mass of colour, and then proceed as above.

Once you can enter the colour easily and at will, proceed to Step 4. As you gain experience in working with the colour you will in due course of time begin to notice that if you glance casually at any shadow you may encounter in your daily life the shadow will no longer appear dark or grey, but will now be in your colour, especially the edges of the shadow.

STEP 4: Declaration of Intent.

This section of dreaming is termed the *declaration of intent* and, once again, as with the Rose, the declaration is used only in formal dreaming. Should the warrior need to enter an altered state of perception immediately, the Rose and the declaration are eliminated.

The declaration of *intent* is different for every group of dreamers, and therefore I again cannot reveal too much.

However, this also is not really a handicap, for the simple reason that all the declarations start and end in the same way and, moreover, dreaming can be practised very successfully without having the full declaration. In time, as you begin to sense to which group you belong, and as you gain proficiency in the art of dreaming, you will discover the four missing words in the partial declaration given here.

Once you have finished with step 3, allow yourself a moment or two of stillness, and then mentally sound the following words:

Lord,, I enter here that I may be filled with the richnesses of life .....,.....,.....,.....; to be able to share them with those who are in need of upliftment in the mind, and of peace unto the body.

The term 'Lord' has absolutely no religious implications at all, but is merely the ancient and accepted nomen for one's own dreamer. T enter here', refers to entering the colour or the vibration of the group to which one belongs. You must through dreaming ascertain for yourself what is meant in your own group by the 'richnesses of life'. There are four of them, each one being assigned to one of the four quarters, starting in the East and then going North, South, and ending in the West. Take great care in what your understanding is of the final part: under no circumstances should the statement be taken at face value.

In order to *sound* the declaration you must ensure that you do not turn it into a kind of internal dialogue, by talking to yourself, or in any way muttering it under your breath, moving the tongue silently, or whatever. The best way in which to achieve this sounding is to imagine that you are standing in some huge stone-walled building, and hearing your own voice speaking somewhere in the centre of that building. The feeling you should get is that you are listening to your own voice reverberating, but not echoing, off the walls of the building. Practice this at any time other than in your dreaming, until you can do it with ease. In dreaming sound the declaration only once. Even if you feel that it was clumsy or haphazard, do not try and repeat it. If you do, you will only succeed in turning it into internal dialogue quicker than you will believe possible!

STEP 5:

We now come to dreaming proper, something that is a lot easier to write about than to master. The trick here is that once you have sounded the declaration of *intent*, you must allow yourself to go further and further into left side awareness. The problem arises because the rational mind associates this with falling asleep, and a terrible battle ensues between going into the left side and falling asleep.

There is no help I can give you here except once again to state that practice, determination and perseverance, makes perfect. You must reach that stage of awareness in which you are hovering on the brink of deep sleep, but in trying to achieve this you will, no doubt, fall asleep time after time until finally you discover that it is possible to let the physical body fall asleep whilst you retain full awareness. The sign that you have achieved this is that although you will feel asleep, you will nonetheless still be fully conscious of all sounds and smells, and feel that you are somehow highly alert.

Once in this state you simply concentrate upon the colour and wait and see what comes up. Do not try to still your mind in any way whatsoever. If you do you will only be draining yourself of *personal power*. Simply allow your thoughts to flow unimpeded, but cultivate the feeling that you are watching them play off on a television screen. This will create in you a sense of detachment, and in time you will find that, because of this detachment, you quickly enough lose interest in your thoughts. What in effect will happen is that your thoughts will fade away because you are not sustaining them with your *intent.* Once your thoughts have faded away you will be left suspended in only the colour, meaning that you have stopped the internal dialogue.

What happens beyond this point is what is termed true dreaming. Again, depending upon the individual, there can be a long time in which nothing seems to be happening. The trick here is to watch for whatever feelings may come up for you. When a feeling does surface, and even this can take a long time before anything significant is noticed, just flow with it without trying to grasp it or analyse it. Most of the time it will only be

some while after the dream that you will notice that you suddenly have clarity on an issue which has been bothering you, or that you have somehow come up with the answer to a question, or that you have become aware of knowledge that you never knew you had. In the final chapter we will look at a few examples of how to fathom the feelings which arise during dreaming.

Dreaming can sometimes yield a visual impact, or an audio impact, or both simultaneously. When this happens, just watch the scene unfolding, or just listen to the message, which most of the time is very cryptic. After the dream you will have time enough in which to fathom the meaning of these impressions, for should you try to grasp their meaning whilst they are unfolding, you will simply interrupt the process and dispel the experience. Having explained this, you must, however, not make the mistake of expecting or anticipating either visual or audio impressions in your dreaming. It is vital here to remember that essentially dreaming yields *personal power*, and that this *power* can only flow to you through feeling. It is therefore the feelings generated during dreaming which are important. Any visual or audio impressions which may arise are by no means the rule, and should be looked upon only as an added bonus.

Apropos the above, it is also important to know that when visual impressions do arise in dreaming, then the only ones which should be noted are those that are in full colour. In true dreaming, colours are always very clear and vibrant, in fact almost luminous, and can even sometimes appear to be three-dimensional. However, in the beginning stages it quite often happens that an apprentice will get impressions that are decidedly monochrome or black and white. All such impressions, no matter how fascinating, should be ignored. Note them, but do not try to keep them in focus. Simply allow them to fade as quickly as they will. These black and white images, which more often than not are the faces of what appear to be unknown people, are technically termed *ghost dreaming*, and are the result of unresolved feelings which are strong enough to cause a visual impact. They are therefore in the nature of past events which

should be dealt with in recapitulation. Do not fall into the trap of trying to recapitulate these events during dreaming, because if you do, you will get stuck in ghost dreaming and never master the real art of dreaming.

Finally, as far as time is concerned, you should as a rule of thumb never spend more than twenty minutes in dreaming. You will find that after approximately twenty minutes you will spontaneously feel the urge to return to normal awareness. This is as it should be, because although people are mostly never aware of it, life pulses at twenty-minute intervals. Because of this fact, intervals of twenty minutes are a most natural rhythm in all of life, and therefore no matter when you decide to do what, you will quite automatically adopt a twenty-minute rhythm. Sometimes, depending upon your frame of mind and your emotional state, this rhythm can pulse in intervals which are slightly shorter or longer than twenty minutes, but this too is natural, and need not concern you. It is only when you ignore this natural rhythm altogether that fatigue and frustration begin to set in.

There is a step beyond this point, but this you must discover for yourself through the power of your own dreaming. In the final analysis, dreaming is a most private and personal experience and, in this, your own dreamer will begin to guide you as you gain proficiency in stopping the internal dialogue. Relax into your practice of dreaming and be content to build your *personal power* at whatever your own individual pace may be. You cannot hurry the process, nor can you force it - all will unfold at a pace which is suitable for you.

Moreover, realise that the art of dreaming is the ultimate meditation, in that you will be entering that vibration which signifies your dreamer's dream, and in that vibration you will learn about yourself, your purpose in this lifetime, and about life in general. It is also in dreaming that you will learn the true meaning and significance of intelligent co-operation. In mastering this technique the world becomes your oyster, and a day will come when you will realise that you are beginning to do things you were never able to do before. In other words, *power* will then be at your command, and the *Eagle's gift* will be yours for the taking. What you will do with your life after that, and how you will utilise your *power*, is entirely dependent upon you as an individual, and upon the impeccability of your spirit. That you may reach this point speedily, and that you may use your *power* wisely, is my most sincere wish for you.

PASSIVE DREAMING

The most difficult part of passive dreaming is to remember your dreams when you wake up. What is a great help here is to keep a notepad and pencil next to your bed, and as soon as you wake up, even if this is in the middle of the night, immediately recall everything you have dreamed by making a few brief notes to help you remember. Later in the day, when you have the time to do so, you should use these notes to write your dreams out in full in your journal, remembering also to date them. If you cultivate this habit, you will find that by setting your *intent upon* remembering your dreams you will begin to remember them quite easily, without having to reach hurriedly for notepaper and pencil every time. Yet, you should still record your dreams on a daily basis, because sometimes these dreams can be highly prophetic, and thus you will often have to do considerable cross-referencing.

In the past Toltecs placed a great deal of importance on a technique known as *waking up in your dreams.* As far as techniques go, this particular one is good and highly effective, but if you are practising the technique given in active dreaming you will really only be duplicating trying to practise both these techniques. There is little point in duplicating and, since from my own personal experience I can happily claim that the technique given for active dreaming is more effective, we will not here discuss the technique of waking up in your dreams.

Passive dreaming falls into three major categories, but in practice it will be found that often this tends to be a mixture of categories. The first category is what is termed *filing* or *bookkeeping.* These kinds of dreams are not of any real

significance, and are mostly very easily recognised. They are purely the result of a particularly busy or stressful day, and are really in the nature of a mini recapitulation of the day's events. As a result of being too busy during the day to think about, or to react emotionally to the situations which have arisen, we will often replay these events in our dreams at night. This is why they are termed filing, for they are quite literally nothing more than someone trying to clear up the mess on their desk at the end of a day's work.

However, do not ignore filing dreams, for often we find details which were overlooked during the course of the day, and which can be very significant and useful in solving problems. Therefore make a habit of recording every dream, and of analysing it with care and full attention.

The second category of passive dreaming is what is known as *guidance* and, as its name suggests, is obviously very important. The real difficulty with this type of dream, as with the third type, is that most of the time it will be in a symbolical form, and this will need to be analysed and interpreted. The symbolical content of a dream arises simply because you are accessing left side knowledge for which you do not have a frame of reference. As a result, this knowledge can only manifest, or be registered, in those forms within your frame of reference which most closely represent this knowledge.

Most of the written material that is commonly available on dream analysis and interpretation is way off the mark, normally being based upon some very wild and fancy guess-work. There are, however, some works on dream analysis which are quite profound but, unfortunately, a lot of these works tend to be of such an obscure nature that very few people can really use them successfully. Therefore the final chapter of this book has been devoted to a fairly comprehensive guide to the analysis of dreams, and it also contains a section in which several examples are given on how to interpret dreams.

The third type of passive dreaming is what can properly be classified as *prophetic.* This type of dream will also always include some kind of guidance and, because of its importance, should be

written down with great care regarding detail. Also, in all three categories of passive dreaming it is vital to capture and to note the *feeling* you experienced both in the dream and immediately after waking up.

One final word here on passive dreaming. A great many people are under the impression that they do not normally dream. This is simply not true, because all beings do dream during the hours of sleep. If you think that you are not dreaming, it just means that you do not remember your dreams. The only thing you can do to help you to remember is to set your *intent* on wanting to recall them. To do this, you must make a mental command to recall your dreams. In other words, every night just before going to sleep, mentally hold the thought of wanting to remember, until sleep overtakes you. Once again, practice makes perfect, and in due course of time you will begin to recall your dreams. Normally you will at first remember only a snatch here and there, but eventually you will also begin to recall whole dreams.

CHAPTER TWELVE

A GUIDE TO DREAMING

The possible symbols which can come up in dreams are just about infinite, but the list provided here will prove to be adequate as far as most dreams are concerned, provided that the following rules are remembered:

1. Note the feeling of the dream. This tells you whether the symbols encountered are to be interpreted in a positive or negative sense.

2. Note the story line. This reveals a great deal of information in itself and is a great help in interpretation, since it is the actual sequence of events which indicates the interpretation that is to be followed. The opening scene in a dream is the actual message; the sequences which follow supply the details.

3. Historical personages, historical events and places are to be viewed in the context of what actually took place where and on what date. Dates are to be treated as numbers.

e.g. 12th. March 1807 = 12 + 03 + 1807 = (1 + 2) + 3 + (1 + 8 + 0 +7) = 3 + 3 +16 = 3 + 3 +(1 + 6) = 3 + 3 + 7 = 13

If total is greater than 33, reduce to a single digit.

4. Current celebrities are to be viewed in the light of their activities, the values they uphold, and the images they portray.

5. Appliances and tools are symbols representing their use. Check this use for possible significance in the listing: e.g. a stove, microwave oven, or toaster, depending upon the context in which they are encountered, could all indicate the activity of eating; that is, the need for spiritual nourishment.

6. Always take careful note not only of a symbol, but also whether there is more than one. If more than one, see numbers.

7. Always note colour of clothing, furnishing, plants, hair, eyes, etc., and see colour.

8. Regard unknown or unseen presences in a dream as a stranger, or if he or she feels very familiar to you, then regard him or her as your own dreamer, or an aspect of yourself.

9. Scenes from your own past should be seen as the need for recapitulation of that period in your life.

10. Interaction with family members, friends or acquaintances from the past all indicate the need for recapitulating those relationships.

11. All nightmares are of extreme importance. If they involve scenes from the past, the need for serious and immediate recapitulation is indicated, for it means that suppressed emotions are reaching a critical point. If they involve current issues, the need for sobriety and impeccability is indicated. If they involve unknown events, they are indicating future events which will either be feared or else cause great stress.

12. Recurring dreams are either in the nature of past issues which are very important, but which have not yet been resolved, or else prophecies of future events involving the unfoldment of destiny. Note these most carefully and keep constant watch for indications of their unfoldment.

13. Most things not listed here can safely be taken at face value, but if unknown symbols should be encountered, rely upon your own feeling of what that symbol means to you personally. However, until you are confident in dream analysis, take your interpretation not as fact, but simply as a possibility.

14. Although the interpretations given in the list of symbols are generally speaking very accurate, it nevertheless does sometimes happen that a symbol will have an interpretation which is in some way different to the one given in the list. Consequently you should never make the mistake of regarding the interpretations given as being the inviolable truth. This list of symbols and their interpretations is merely a guide, and only a guide! In this respect always listen to your heart, and if in any doubt, it is wise to wait for some kind of confirmation.

15. In working with time it is possible to use either digital or analogue time. Digital time is quicker and easier to use, but

analogue time yields more detail. However, both methods are equally accurate and, when understood properly, will both yield an almost identical message, albeit in a different form. Here are the methods:

Digital Time:

Work with 24 hours, e.g. Time reads 14h56.

See Numbers for interpretation of 14 and 11, (5 + 6 = 11). Remember that the feeling of the dream will indicate whether the interpretation should be positive or negative. Let us assume that in this example the interpretation is to be positive.

14 indicates knowledge, which will yield strength (11). Now add all the digits for overall import; i.e. (1+4 + 5 +6) = 16. This means that the overall effect of the experience will be liberation through the power of *intent* (16).

Analogue Time:

Be careful not to mix analogue with digital times. In the example we are working with the time will now read four minutes to three o' clock, i.e. 'four to three'.

Proceeding as above, we find that the message now reads stability (4) will lead to mixed abundance through joy and creativity (3). Now adding digits we get (4 + 3) = 7, meaning that the overall import of the message is one of guidance.

If we now compare both messages we find that knowledge (14) will manifest in the form of stability (4), which will yield strength (11) in the form of mixed abundance through joy and creativity (3). The overall effect of the experience will be liberation through the power of intent (16) manifesting in the form of guidance (7). (Note how 16 reduces to 7).

In working with analogue time take care that the time is read correctly: e.g. 09h15 must be read as being fifteen minutes past nine, in which case the hour precedes the minutes. In other words, the hour indicates the cause and the minutes the effect. However, when the time is 09h45, it should be read as fifteen minutes to ten, in which case the minutes now precede the hour. In other words the minutes now indicate the cause and the hour the effect.

SYMBOL	*MEANING*
Activities:	
Can't Breathe	*Lack of personal power*
Can't move/Moving	*difficult Being stuck in a view of the world/social conditioning*
Coughing	*Difficult to accept/believe*
Drinking	*The desire for freedom*
Drowning	*The belief of being imprisoned orsuppressed*
Dying	*Release, success, or fear of these*
Eating	*The desire for spiritual nourishment*
Falling	*Fear of failure*
Flying	*Desire for freedom/Opportunity for*
Kissing	*Need for strength/Lack, fear of*
Running	*Escapism/Opportunity for*
Sneezing	*Desire/Need for.... (Note number of,then see numbers)*
Swimming	*The desire to be accepted or loved*
Talking	*The need for communication*
Travel	*Change/Opportunity or need for*
Working	*The desire for taking action/Need for*
Work which never gets done	*Fear of failure*
Air	*Desire for sobriety/Lack of*
Airforce	*Mental action*
Anatomy:	
Ankles	*Intelligent co-operation*
Arms	*Idealism, Desire, Goal Orientation*
Back:	
Upper	*Strength/Lack of*
Mid	*Action/Lack of*
Lower	*Support/Lack of*
Breasts	*Nurturing/Need for*
Calves	*Memory/Subconscious knowledge*
Chest	*Honesty/Lack of*
Ears	*Feeling, Sensitivity/Lack of*
Eyes	*Perception/Understanding*
Fingers:	
Thumb	*Relationship with yourself*
Index	*Perception of other's relationship to you*
Middle	*Relationships in general*
Ring	*Perception of your relationship with another*
Little	*Potential relationships*
Genitals:	
Own	*Perception of oneself as male/female*
Other	*Mirror of oneself as male/female (If of opposite sex, mirror of one's own inner other half)*
Hair	*Social self-image*
Hands	*Relationships with life/the world around you*
Head	*Intuitive mentality*
Hips	*Fluidity/Lack of*
Joints:	*Fluidity*
Elbows	*Need for fluidity in idealism/Lack of*
Knees	*Need for fluidity in perception/Lack of*
Legs	*Ability to move forward/Progress in life*
Lips	*Strength/Lack of*
Mouth	*See lips*
Neck	*Fluidity/Inflexibility*
Nose	*Personal power/Lack of*
Shoulders	*Responsibility/Lack of*
Skin	*Relationship to life/Lack of*
Stomach	*Tension/Stress*
Thighs	*Sexuality*
Throat	*Logical mentality*
Toes:	
Big	*Perception of oneself*
Second	*Perception of another*

Third	*Perception in general*
Fourth	*Perception of bow others see you*
Little	*Perception of your own potential*
Angels	*Desire for contact with own dreamer or inner being*
Animals:	
Bears	*Harmony through conflict*
Buck or Bovines	*Harmony & tranquillity*
Cats	*Temporal matters/activities*
Dogs	*Friendship and loyalty*
Donkeys	*Humility*
Dragons/any mythical beast	*Power/magic*
Elephants	*Love & protection*
Fish	*Awareness/Need to be wide awake*
Foxes	*Cunning, rationality, logic/ Need for*
Horses	*Loyalty or stability*
Lions	*Creation,Destruction/both*
Snakes	*Wisdom/Need for*
Tigers	*Intelligence/Need for*
Unknown animals	*Indication of fate*
Wolves	*Freedom/Need for*
Zebra/Spotted	*Indecision, fence sitting*
Other	*Take the characteristic of the animal*
Audiologist	*Feeling, Sensitivity; Need/Fear of*
Babies	*See Birth*
Birds:	
Birds of prey except owls	*Power*
Black (all except crows)	*Trickery, deceit, cunning*
Coloured	*See section on colour*
Crows	*Courier of power (note activity/direction of flight)*
Doves	*Peace, harmony*
Owls	*Death of the old/Wisdom*
Sparrows	*Unconditional love*
Vultures & similar	*Decadence/Destruction*
White	*Peace & fulfilment*

Birth:	
Of own infant	*Powerful change in awareness*
Of someone else's infant	*Powerful influence upon awareness from that person*
Blinds	*See curtains*
Books	*Spiritual searching within common view of the world*
Bridge	*The need to recognise and eradicate separativness; or the need to reconcile apparently opposing concepts*
Buildings:	
Any type (caves, tents & tombs)	*View of the world/Point of view*
Public	*Common view of the world/Social conditioning*
Butterflies/Moths	*Power (universal)*
Candles	*Power/guidance of the dreamer*
Candlesticks/Chandeliers	*Universal power (note number of candles & see numbers)*
Ceiling	*Limit*
Cinema	*Objectivity/Lack of*
City/Town/Village	*See public buildings*
Circle	*Sobriety/Inclusiveness/Unity*
Clothing:	*Self-image/View of the world*
Crown	*Self-importance, arrogance*
Hat	*See crown*
Nudity	*Feeling exposed*
Shoes	*Understanding*
Clock	*See Time*
Colour:	
Black	*Totality/Need for wholeness*
Blue	*Humility & understanding*
Brown	*Stability. Need for being grounded'/ 'earthed'*
Green	*Healing*
Indigo	*Inclusiveness/Need for*
Orange	*Cunning/Need to be shrewd*

Red	*Violence/Need to fight*
Violet	*Creativity/Need for*
White	*Peace/Need of*
Yellow	*Vitality, strength/Need for*
Other	*All other colours are merely different combinations of these primary colours, and should be interpreted as combinations*
Curtains	*Exposure/Fear of*
Dam	*See lake*
Death:	*Change*
of family member	*Change in relationship*
of self	*Change in view of the world*
of stranger	*Someone bringing change*
Dentist	*Need for aggression/Fear of*
Direction:	
East	*Sobriety/Inclusiveness/Unity/ Recapitulation*
North	*Strength/Not-doing*
West	*Feeling/Erasing personal history*
South	*Power/Dreaming*
Doctor	*Healing/Need for (Physical, emotional, mental)*
Door	*Possibility*
Earth/Soil	*Desire for Strength, Stability/ Lack of*
Egg	*New beginning/life*
Electricity	*The nagal/spirit*
Faeces (Human & animal)	*Money/Desire for*
Fire	*Desire for destruction, change/Fear of*
Floor	*Base, foundation*
Flowers	*Beauty/Lack of*
Food	*Desire for spiritual nourishment*
Furniture:	
Beds	*The desire to rest*
Cupboards/Chest of drawers	*Need for recapitulation*

Chairs	*Comfort zone*
Tables	*The need to address problems*
Gems:	
Diamond	*Sobriety, Inclusiveness, Unity/ Need for*
Emerald	*Feeling/Need for*
Garnet	*Instinct/Need for being alert*
Ruby	*Strength/Need for*
Sapphire	*Power/Need for courage*
God	*Desire for religious experience*
Grass/Greenery	*Practicality/Need for*
Insects	*Aspects of shortcomings (Note characteristic of insect)*
Key	*Answer/Solution to....*
Lake	*Conditioned, Conditional love*
Lamp	*Guidance/Need for*
Law	*Balance/Lack of*
Left	*Left side knowledge/Feeling*
Light	*See lamp*
Lightning	*Intent*
Location:	
Deserts	*Despair*
Forests	*Adventure*
Mountains/Hills	*Hope*
Open areas	*Freedom/Fear of taking the gap to freedom*
Public place	*Exposure/Fear of*
Valleys	*Security*
Metals:	
Gold	*Nagal/Spirit*
Silver	*Tonal/World*
Copper	*Desire, emotion*
Tin	*Thought, logic, rationality*
Military	*Practical/Physical action*
Money	*Crystallised power*
Amount of	*See numbers*

Moon	*Totality of the self*
Half-moon	*Personal power/Lack of*
Music	*Inclusiveness/Love*
Musical Instruments:	
Percussion	*Harmony within social standing/Lack of*
String	*Harmony with greater whole/Lack of*
Wind	*Harmony with own inner self/Lack of*
Navy	*Emotional action*
Newspaper	*Common view of the world*
Numbers:	
0	*Universality, Absolute freedom/Lack of*
1	*Fluidity/Lack of*
2	*Humility & understanding/Need for. Symbol of destiny*
3	*Creativity & joy/Lack of. Symbol of mixed abundance, i.e. both good and bad*
4	*Stability/Lack of*
5	*Freedom & change/Need for*
6	*Inspiration & guidance from power/Need for having to choose between the old & the new*
7	*Guidance/Need for*
8	*Balance & harmony/Lack of*
9	*Completion/Need for*
10	*A new cycle. Impeccability through the repetition of past experiences/Warning not to walk into old traps*
11	*Strength/Lack of*
12	*Forebearance/Need to be patient and to make no demands*
13	*Death of the old/Need for discarding the old*
14	*Knowledge/Need for*
15	*Light through darkness/Need to look for the gift of power in a challenge*
16	*Liberation through the power of intent/Need to find the gift of power in what may appear to be a catastrophe*

17	*Discrimination/Need for*
18	*Courage/Need for*
19	*Vitality/Need for saving personal power*
20	*Honour & dignity/Lack of*
21	*Peace & success/A new beginning*
22	*Egotistical behaviour*
23	*Destructive behaviour*
24	*Fear*
25	*Temptation*
26	*Illusion*
27	*Resistance*
28	*The abuse of power*
29	*Abuse generally*
30	*Manipulation*
31	*The danger of reason/logic*
32	*Disharmony*
33	*Freedom*
Other	*All other numbers should be reduced to a single digit through addition, eg. 121 =1+2+1=4; 3009=3+0+0+9=12=1+2=3*
Nursing	*Care/Need for*
Optician	*Sobriety/Lack of*
Path/Road	*Direction*
Photographs	*The need to recapitulate content of photograph*
Police	*Victimisation/Sense of*
Rain	*The process of life*
Reading	*Inner spiritual searching*
Reptiles	*Shortcomings*
Right	*Right side knowledge/Logic*
Ring	*Power*
River	*Unconditional love*
Sea	*Life in general*
Secret Mission	*Indication of destiny*
Senses:	
Hearing	*Feeling/Lack of*

Smell	*Personal power/Lack of*
Sight	*Sobriety, Lack of*
Taste	*Strength/Lack of*
Touch	*Relationships*
Sexual Activity:	
Flirting	*Desire for vitality/Challenge*
Heterosexual Sex	*Desire for intelligent co-operation/Fear of domination*
Homosexual Sex	*Desire to know own maleness/Fear of inadequacy*
Lesbian Sex	*Desire to know own femaleness/Fear of inadequacy*
Rape	*Feeling/Fear of being victimised*
Sexual perversions	*Low self-image*
Square	*Stability/Strength*
Stairs/Staircase	*Ascending - see bridge* *Descending - a) the need to reach for the deeper implications; b) a warning not to become retrogressive*
Storm	*Cataclysmic change*
Sun	*Nagal/Spirit*
Teeth	*Need for aggression/Fear of*
Thunder	*Strong emotion*
Time	*Need for clarity on...(See Note 15)*
Tomato	*Abundance*
Tools	*Abilities/Talents*
Transport:	
Air	*Awareness with respect to rational ideas and concepts*
Animal	*Awareness with respect to characteristic of animal*
Public (Bus, train)	*Social conditioning*
Road	*General awareness/Direction*
Water	*Awareness with respect to relationships*
Trees:	
Cedar	*Right side knowledge/Need for logic*
Citrus/Fruit of	*Conditional love*

Deciduous/Fruit of	*Mentality*
Elm	*Left side knowledge/Need for*
Eucalyptus	*Poverty (physical, emotional or mental)*
Fig	*Strength*
Oak	*Wisdom/Need for*
Olive	*Feeling*
Pomegranate	*Sobriety*
Pine	*Unconditional love*
Tropical/Fruit of	*Emotions*
Vine/Grape	*Personal power*
Willow	*Fluidity/Need for*
Yew	*Death of a view of the world/Need for*
Triangle	*Feeling/Dreamer*
Vehicle (any kind)	*State of awareness/Level of perception*
Going backwards	*Slipping back into old habits/Fear of*
Puncture/No wheels	*Stuck in view of the world*
Watch	*See Time*
Water	*Love*
Weapons	*Protection/Need for*
Wind	*Thought*
Window	*Vision/Idealism*
Writing	*Communication in general*
Writing equipment	*Communication/Expression (physical, emotional, mental)*

SECTION 2: EXAMPLES OF DREAM INTERPRETATION

EXAMPLE 1:

Claire has a dream in which she is swimming with a new acquaintance from work. Afterwards she is having coffee with an old friend named Verna, who is wearing a green dress and a yellow hat with a veil. Next she finds herself driving home along a steep and narrow path which somehow never gets her home but ends up in someone else's backyard. In her dream Claire wonders what the people will think of her, as it is two o' clock in the morning.

INTERPRETATION:

Claire feels somehow attracted (water) to her new colleague at work, and deep down inside hopes that they can become good friends (swimming). In thinking about Verna, Claire realises that she has lately begun to sense a discomfort in Verna's presence and has consequently begun to avoid her (drinking). From the dream it is clear that Verna is in need of help (green) in order to change her perspective upon life (dress). However, Verna will have to find the strength (yellow) she needs within herself by facing up to her arrogance (hat) instead of hiding it (veil).

In this dream Claire also looks at her own state of awareness (car), and realises that she feels that the direction (path) her life is taking seems to her to be confined (narrow) and an uphill battle (steep). In this dream she also sees that she feels as if she is getting nowhere (never getting home), but instead always seems to get the worst end of the deal (backyard), as a result of another's dictates or point of view (someone else's home). In this respect Claire needs to look carefully at the concept of humility and understanding (2, from time), for this is also what Verna mirrored for her.

EXAMPLE 2:

Jim dreams that he is walking through a pine forest which smells of pine and the earthy dampness of compost. After a while he comes out of the forest to find himself looking out over a beautiful green lush valley. In the distance he can see a small village. Jim finds himself gliding over the ground towards the village, almost like flying.

Next Jim is suddenly in the village and enters a large building with a white marble floor and a high domed ceiling. Spaced around the room at regular intervals are sixteen windows, and in the centre of the room is a square pedestal table on which are three books. Jim opens one of the books and reads a single passage from it.

When Jim wakes up he is feeling light and happy, but cannot remember what was written in the book.

INTERPRETATION:

Jim longs for adventure (forest) and unconditional love (pine). It is clear from the dream that the adventure he seeks is to find *personal power* (smell) and unconditional love (pine) through a down-to-earth and practical approach to life (compost).

Jim feels that by seeking *personal power* and unconditional love, he will find freedom (gliding/flying), security (valley), healing (green) and well-being (lush). If he can feel secure about himself, he will find in his common view of the world (village) a much larger view of the world (large building). This new view of the world will still be limited (ceiling), but much less so (high dome) than his previous view, and will be fundamentally (floor) solid in providing a sense of stability/endurance (marble), and peace (white).

Within this new view of the world Jim will discover the liberating power of *intent* (sixteen), although this will at first appear to lay waste to many of his ideas (windows) upon life, and he will also have to address the problem (table) of searching for a spiritual approach to life within his common view of the world (books). This search will be centred around the concept of joy

and creativity (three). In this he will find some kind of guidance in fluidity (one). Jim was given this guidance in the dream, but he could not remember it. In this particular case he has no other option than to search for the necessary guidance by trying to be as fluid as possible in his life and in his way of thinking.

EXAMPLE 3:

Tina dreams that she is running in a marathon, and that an old school colleague wearing red running shorts wins, beating her by five seconds. A man dressed in the uniform of an air force commander is standing at a large table to greet each one of the participants. Much to Tina's surprise she is handed a gold medal, whilst her friend, who came first, receives only a silver medal. Tina feels sure this must be a mistake, but she does not have the chance to question this before the dream abruptly changes.

Tina now finds herself at home trying to cook a meal, but try as she might the food never starts cooking because the stove remains cold.

Waking up from this dream, Tina feels uneasy and somewhat depressed.

INTERPRETATION:

Thinking about her school colleague, Tina recalls that this girl always appeared to take great delight in beating her at everything from sports to academic work. Consequently Tina always felt intimidated (red shorts) by this girl, and had often wished that she would just leave her alone (running). Now, however, Tina realises from the dream that this girl must also have felt threatened by Tina in some way (running together). This is also clearly indicated by the fact that it is Tina who receives the gold medal, even though it should have gone to her colleague. In other words, although Tina always felt intimidated by this girl, the girl herself apparently believed Tina to be better than her (gold).

In the dream, Tina is beaten by her colleague, meaning that her colleague's problem with her was actually bigger than Tina's own. Furthermore, because of the fierce competition that existed between the two girls, Tina gained a measure (seconds) of freedom (five) from the sense of laziness which had often been a problem (table) in her teenage years. As a result, Tina greatly improved her academic (airforce) abilities.

The dream ends by showing Tina that her problem today lies in the fact that she needs some kind of spiritual discipline (meal) to help her overcome her fear of failure (food never gets cooked). It is also obvious that this fear stems back to her days a school with this colleague, and therefore indicates the need for recapitulation.

EXAMPLE 4:

John has a nightmare in which he is caught in a lift that has abruptly stopped. Nothing John does brings anyone to his rescue, and a real sense of panic sets in as he realises that he is going to die in that lift.

Suddenly, from out of nowhere, appears a huge snake which has coiled itself around John's ankles and, in trying to fight off the snake, John is horrified to find it turning into an enormous spider with eight legs and eight eyes. The spider is covered in long thick hair, and its eyes shine with a bright yellow light.

John wakes up from his nightmare sweating and panting from fear. Two weeks later John has a similar nightmare; only this time he is caught in a boat which is sinking, but again there is the same snake which turns into the spider around his ankles.

INTERPRETATION:

John is caught in a state of awareness (lift/vehicle) which is going nowhere. No-one can help him because he himself must change his level of perception. However, this is exactly why John is caught, because he fears change (death) above anything else.

The change that John must bring about has to do with his perception regarding intelligent co-operation (ankles). In the dream he is being shown that although he fears intelligent co-operation greatly, it will nevertheless lead him to wisdom (snake). If, however, he fights this, wisdom will be superseded by an aspect of his own shortcomings (spider/insect). Spiders eat

other insects (aspects of oneself), and in John's case he is being shown that this shortcoming is his social image (long thick hair), which will devour his sobriety (eyes), vitality (yellow), and ability to move forward in life (legs). All in all the harmony and balance (eight) in his life will be destroyed unless he changes his level of perception.

In the recurrence of the nightmare, John is shown that his need for re-appraising intelligent co-operation lies primarily in the area of relationships (boat) which apparently are not working (sinking) for him, because of his lack of intelligent co-operation.

EXAMPLE 5:

Mary dreams that she is in a vast dark house which she does not recognise. A violent storm comes up, but try as she might, she cannot keep the doors and windows closed, as the locks do not work properly, and the strong wind keeps blowing them open. The heavy drapes over the windows are blowing wildly in the wind, deafening thunder vibrates the walls, and lightning illumines the darkness in the house constantly.

This dream has recurred several times in Mary's life over a period of twenty years.

INTERPRETATION:

This is a prophetic dream in which Mary is urged to prepare herself to be cataclysmically (storm) launched into a large view of the world (house) unknown (dark) to her. In this new view of the world she will find that she will not be able to limit her vision (close the windows), and that she will feel naked and vulnerable (curtains blowing) to the outside world. Also, Mary will be forced to take her chances (doors not closing) rather than remain timid. In this, she will be guided by the power of her *intent* (lightning), and her ability to think (wind) will be strong and fuelled by strong emotions (thunder), which will at times seem to threaten even her own view of the world (vibrating the walls of the house).

Dreams in which abnormal sexual activity occurs often cause the person concerned a great deal of anxiety and embarrassment. Yet, if properly approached and interpreted, these dreams usually reveal a great deal of very useful guidance. Let us therefore look at a few examples of this type of dream.

EXAMPLE 6:

Arthur is very upset when he awakes from a dream in which he was making love to his wife on the fire escape of a building. His wife had been very reticent and seemingly uninterested, and halfway through the act had pulled free from Arthur and disappeared into the building.

INTERPRETATION:

From this dream it is clear to see that Arthur fears change (fire escape). In thinking about it, Arthur realises that what has been making him feel uneasy in his marriage is his wife's growing desire to be financially independent. Therefore the change Arthur fears is that once his wife is financially independent she might dominate (sex) him.

Arthur is also shown that this fear is only as a result of his view of the world (building), and that this point of view must be exposed (fire escape is on outside of a building) for what it truly is; that is, an escapism from intelligent co-operation (sex). In all of this, Arthur's wife apparently does not support Arthur's fear, for not only is she unenthusiastic about making love, but she even abandons Arthur halfway through the act to disappear into the building; meaning that if Arthur does not come to grips with his fear he will lose his wife because of, or to, his view of the world.

EXAMPLE 7:

Lana dreams that she is sitting on the floor of her bedroom passionately kissing and masturbating with a woman she does not recognise. On waking up, Lana, although not lesbian, somehow feels very good about this dream.

INTERPRETATION:

Lana has always felt very inadequate as a woman, but in this dream she is being shown that she must gain the necessary fundamental (floor) strength (kissing) that she will need in order to overcome her feelings of inadequacy as a woman (lesbian sex). In other words, Lana must begin to define what causes her to feel inadequate, and then practise not-doing.

EXAMPLE 8:

Heyn wakes up sweating from a dream in which he was flirting with the wife of his best friend. Suddenly the woman disappeared. Then, much to his surprise, Heyn became sexually aroused when he saw his friend with an abnormally large erection. Looking down at himself, Heyn was amazed to see that his own erection was equally big.

Heyn felt terribly guilty about this dream, because firstly, he would never flirt with his friend's wife; and secondly, he felt as if he had somehow soiled his relationship with his friend as a result of having this dream.

INTERPRETATION:

What Heyn was really being shown is the fact that he needs a vital change in his life (flirting). Apparently, this change has to do with his perception of his own masculinity (homosexual overtone), and in thinking about this, Heyn has to acknowledge to himself that he has always felt inferior as a man. Yet, in his dream, Heyn is shown that he has no reason to feel inadequate (large erection), and that he should use his friend as a mirror for his own masculinity (friend's erection).

In reflecting upon this dream a little bit more, it is quite a shock to Heyn to realise that he should indeed feel guilty, not because of his dream, but because he indulges in feeling inadequate as a man, so as to justify his failure to take action when it is called for.

EXAMPLE 9:

Amelia is horrified on waking up from a dream in **which she** has been raped by her teenage son.

INTERPRETATION:

Thinking about her relationship with her son, Amelia realises that she has always thought of herself as being a bad mother (sexual perversion/incest), and has therefore never really disciplined her son properly. Consequently the boy has grown up manipulating his mother more and more, until finally she has begun to feel victimised (raped) by her own son.

EXAMPLE 10:

Jack regards himself as a confirmed homosexual, and in a dream he meets an athletic and highly attractive young man on a beach. The young man is a surfer with blue eyes and a huge grin with which Jack immediately falls in love. In the next scene the young man is making love to Jack, and although Jack enjoys the experience, he nevertheless wakes up feeling uneasy and somehow sad.

INTERPRETATION:

Jack's feeling of unease and sadness is his clue, because it shows him that his perception of himself as being a confirmed homosexual, is apparently not correct. In thinking about it, Jack realises that he has always felt inferior as a man, because he does not have an athletic build, and therefore is not attractive in his own eyes. Jack then recalls that, as a teenager, he once met a young man who had indeed been a surfer just like the one he met in his dream. At that time, and without even realising it, Jack hero-worshiped this man as the image he would have liked for himself. So strong was this hero-worship that Jack began to project his own masculinity onto all good-looking men. Eventually this projection became so complete that the only way in which Jack can now associate with his masculinity is to indulge in homosexual activity.

Furthermore, in the image of this young man, Jack is being shown that the qualities he wishes for himself are strength of character (grin/mouth, and athletic build), humility and understanding (blue of eyes), sobriety (eyes), and a love of life in general (sea/surfing).

From this dream it is now clear to Jack that he can once again become a normal heterosexual male if he stops projecting those qualities he wishes for himself onto other males, and claims back his own masculinity through the technique of not-doing.

Let us now look at a few examples of the type of thing that can arise in practising formal dreaming. Here it is important to remember that most of the time it will only be a feeling which arises, occasionally accompanied by a visual impact, and even more rarely, by an audio impact.

EXAMPLE 11

Whilst doing the visualisation of the Yellow Rose of Friendship, Allan senses a feeling of deep longing, almost melancholy. By the time he has entered into the light, the feeling of longing is quite unsetding, and takes up all of his attention throughout the dreaming sequence.

INTERPRETATION:

In considering his dream afterwards, Allan feels as if something is missing from his life and, from the sense of melancholy, it is clear to him that he has known this something before. However, it is only a few hours after this particular dream sequence that Allan spontaneously recalls how, as a small boy, he always loved to play with his little dog.

At first Allan is baffled as to why he should be thinking about this dog from so long ago, but suddenly he gets the same overwhelming feeling of longing he experienced in his dreaming.

It is only then that Allan realises that as a young boy he always treasured friendship and loyally, but in growing up he had become increasingly suspicious of people, until finally he now has no-one in his life whom he truly trusts as a friend.

What Allan now needs to do is to take a good long hard look at why he has lost his trust in people. The real cause of the melancholy he experienced is an inner desire to change this state of affairs.

EXAMPLE 12:

On entering the colour, Claire gets a feeling of wild abandon, so much so, that she has difficulty in lying still and not jumping off the bed. As Claire flows with this feeling of abandon, she begins to experience a most wonderful feeling of freedom.

INTERPRETATION:

Two days after this particular dream sequence, Claire receives an offer for a new job. The job entails extensive travelling, something Claire has always wanted to do, but now, having the offer, she feels torn between the security of her present job and the challenge of the new one. Not sure how she would cope dashing around the world from country to country, Claire begins to doubt her ability to cope with travelling in foreign countries, of which she knows precious litde. Also, the thought of not being able to speak foreign languages is for Claire suddenly a huge obstacle.

However, whilst she is still in the throes of wrestling with the temptation to accept the new job, Claire suddenly remembers her feeling of wild abandon in dreaming two days previously. Recalling how free she had felt in that dream, Claire knows for a fact that she must rise above her fear and accept the new job.

EXAMPLE 13:

After a short while of entering the colour, Peter gets the sensation of flight, and then sees very clearly an elderly man with dark brown eyes and grey hair standing in front of him. The

vision lasts only very briefly, but it is enough to leave Peter with the feeling that the man was trying to communicate something to him about his mother.

INTERPRETATION:

Peter is totally baffled by this dream, especially since his mother died several years ago. However, in thinking about the dream, Peter realises that he has for some time now been longing to change his job as a result of feeling stifled by the humdrum nature of his career (flight). What Peter would really like to do is to start his own business, but what has been holding him back from changing his occupation has been his fear that he does not have enough experience (old man) and financial stability (brown of eyes) to open up his own business. Peter also fears that he may not have enough sobriety (eyes) to run a business successfully on his own.

In this dream Peter felt that the old man was trying to tell him something about his mother. Now, in thinking about this, Peter recalls how his mother had repeatedly told him that it was much better to be in someone else's employ than to run one's own business. Peter always knew that his mother held this view because his father had struggled for years with a business of his own, for which he had neither the expertise nor the working capital to run successfully. It is therefore quite obvious where Peter's fear of running his own business originated.

EXAMPLE 14:

Janice is about halfway through a dreaming sequence in which nothing seems to be happening, when she begins to feel as if she is falling asleep. Not wanting to fall asleep, Janice tries to fight off the feeling of drowsiness, but in doing so, there is suddenly a violent explosion of light in her head, followed by the words, 'The fruit is to the left'. The explosion of light is so vivid that it jolts Janice straight back into normal awareness.

INTERPRETATION:

Janice had not really been falling asleep, but was being coaxed into a deeper level of left-side awareness. In trying to fight off what she believed was sleep, Janice was being shown that she does in fact fight the deeper levels of heightened awareness, but that if she allows herself to achieve these deeper levels, she will achieve true knowledge (explosion of light). This fact is further confirmed by the words 'The fruit (knowledge) is to the left (heightened awareness)'.

In living like a warrior it is vitally important to remember that any altered state of awareness is technically speaking a dream, irrespective of how long or short the experience may be. This is particularly true of working with all the little details of daily life. Traditionally these are termed omens, but as has already been explained, there is nothing mystical about omens - they only need to be interpreted correctly. Let us therefore look at a few examples of these.

EXAMPLE 15:

Joan is just leaving her home to go to work, when she notices a snail crossing her path. The snail is moving to the left, not at random, but with an apparent sense of purpose.

Later on that same morning, Joan receives a telephone call from a friend asking her advice about problems she is experiencing in her marriage. Joan is at first tempted to tell her friend what she thinks she should do about her problems, but suddenly, for some inexplicable reason, she recalls the snail she saw that morning. Pausing literally in mid-sentence, Joan gets the uncanny feeling that if she speaks her mind it will not be what her friend wants to hear, and therefore she will possibly later accuse Joan of having given her the wrong advice. Joan fumbles slightly in continuing her sentence, but ends up telling her friend that although she sympathises with her, it would be best if she decides for herself what she should do. The friend agrees, and Joan ends the conversation, silently thanking the

snail for having guided her into taking heed of the feeling from the left side.

EXAMPLE 16:

Manfred is driving to a business meeting when a black starling kills itself by flying into his windscreen.

All the way through the meeting Manfred has a feeling of unease, bordering on suspicion, and he notices that one of the men he is negotiating with is wearing a black jacket, which somehow reminds him of something. At the end of the meeting the man with the black jacket asks Manfred to conclude their meeting by signing a contract, but in that moment Manfred realises that the man's black jacket reminds him of the starling which died on his windscreen.

Manfred politely tells the man that he would be happy to sign the contract once he has had the time to study it. A day later, having given the contract to his attorney to check, Manfred's wariness proves to be correct when he is told that had he signed that contract he would have been tricked into a business deal which would have served only the other party. Manfred had therefore been warned about this trickery, and the death of the starling also marked the death of the business deal, because the men concerned were not willing to amend the contract.

EXAMPLE 17:

Julie is hanging out her laundry to dry when she sees a cat catch a beautiful butterfly.

Later that same afternoon Julie's husband phones to ask if she would like to go out to dinner in the evening, but as Julie has already decided to finish off some sewing, she declines the offer.

That evening, after a rather boring supper of scrambled eggs and baked beans on toast, Julie finds that everything is going wrong with her sewing. For some reason or other, her sewing machine does not work properly, she breaks a needle, which sticks into her finger, she spills the whole box of pins on the floor, she accidentally cuts a piece of material incorrectly, and in the end just gives up in despair.

Had Julie been wide awake that morning, she would not have declined her husband's offer to go out for dinner. Through being caught up in the mundane activity of sewing (cat), she lost the opportunity of spending a lovely evening out (beautiful butterfly) with her husband.

EXAMPLE 18:

James is working in the garden, thinking about an old friend of his with whom he often has long interesting conversations. Just then a gust of wind blows over the empty bucket standing at his feet.

If James is a warrior and wide awake in the moment, he would realise that *power* was telling him to stop gardening (overturned bucket) and ask his friend around for an interesting afternoon of sharing thoughts (wind) on topics of mutual interest.

This then brings us to the end of this section on the art of dreaming. Much more remains to be said about this vast subject, but the information imparted so far is enough for the reader to be able to gain a good working knowledge of this part of the teachings. If what is given here is studied and applied in your daily life, you will find a whole new world beginning to open up - a world which is not only fascinating, but also richly rewarding in both experiential knowledge and *power*. In later volumes we will again return to the art of dreaming, so as to fill in greater detail, but for now it is practising what has already been imparted that is of prime importance.

In conclusion, remember that to become an impeccable warrior does not require talent or any special gift as such — all that is required is courage, patience, perseverance, and a great

deal of hard work, which you can choose to look upon as being either a joy or a burden - the choice is yours.

WE MAKE OURSELVES STRONG AND JOYFUL, OR WEAK AND MISERABLE, BUT IN BOTH INSTANCES THE AMOUNT OF EFFORT IS THE SAME.

May you continue to stand strong and joyful in your search for freedom and *power,* remembering always that death is the warrior's best advisor.

In the Last Battle the sons of man will remember what it is to be man, and therefore will do battle w/ith the sons of mind. Great and fierce will be this struggle, and terrible the chaos - men, women and children turning desperately this way and that, not certain with whom to cast their lot *as* both mind and man battle for survival.

One must win and one must lose. Oft will the pendulum swing violently from *one* to the other, and back again, every sw/ing w/arping the *weave* of the pattern.

But, in the middle of the middle, w/hen the battle is at its most frenzied, there w/ill come from out of the darkened valleus of the land seven Atl'aman w/ho w/ill walk through the midst of the battle, untouched by the chaos on either hand. These sons of men, although their *eyes* flash w/ith the fierce passion of their home-world, have tongues that demonstrate the gentleness of their hearts.

On instruction from their lord, Atl, the *seven* will take their place on the front of the battle, and beckoning all of man to follow, they will lead all the *sons* of men into the Last Battle against the sons of mind and the ancient darkness.

Seven Atl'aman leading an army of untrained men and women against the ancient darkness which has been preparing its warriors for ages upon ages. The Lord Atl and His aides *are* standing back, watching, for Atl will not interfere in this battle.

The odds against the seven *are* well-nigh impossible! *How* can this be? I know not. My vision fades into the blackness of the ancient *darkness* looming over all! I cannot see! I *can* give no guidance!

I see only the seven Atl'aman standing fierce and proud - determined to uphold the sacred trust! And standing thus the Spear of Destiny flies true once again. And standing thus the Sword of Power again rings with the *One* Truth and again flashes forth the blue flame of the *One Power.* But, by the holiest of holies, I can see no more for the blackness descending over all.

Fight Atl'aman! Fight like you never before have fought!

Fight! Fight! Do not forget the sacred trust!

I can no longer see to guide you, but hold *on* to the sacred trust, for it surely will guide you! Buy the holiest of holies it must guide you!

It must!

It must!

You cannot fail! Not now!

Atl'aman you must not lose. Fight!

From the prophecies of The Nameless One

ADDITIONAL INFORMATION

As part of his ongoing efforts to impart the Toltec Teachings to humanity, Theun, together with his Man of Action, Russell Braithwaite, runs residential programmes, elucidating the deeper meanings of the teachings which are not easily explainable in writing. For further information, visit **www.warriorskeep.com**

For information about organisations separate from, but working under the guidance of Theun, visit the website below: **www.toltec-foundation.org**

For your protection, and so as to avoid a possible misrepresentation and/or misinterpretation of the Toltec teachings, please be informed that none of the e-mail groups, internet discussion forums, or any other groups working in the name of Theun Mares, are official representatives of Theun's work. These groups are set up independently of Hunter's Lodge, and their function is to act as a support mechanism for those who are working with Theun's teachings. The only authority on the content of Theun's work is Russell Braithwaite, Theun's Man of Action, operating from Hunter's Lodge, South Africa. *Theun has not appointed, nor does he recognise any other representative.* If he does so, details will be posted on his website.

Hunter's Lodge is the official residence of Theun Mares and the centre from which he and Russell Braithwaite, his Man of Action, conduct their activities.

- **Winds of Africa** is a South African close corporation through which Theun and Russell direct those of their activities related to the residential programmes.
- **Warriorskeep.org** and **Warriorskeep.com** are Theun's personal websites.

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TABLE OF DIAGRAMS

Figure 1	The Four Principal Techniques	49
Figure 2a	The Four Attributes of Warriorship	49
Figure 2b	The Four Attributes of Warriorship (Archaic Terminology)	50
Figure 3	The Circle of Beingness	106
Figure 4	The Fulfilment of Potential	106
Figure 5	The Four Natural Enemies	111
Figure 6	Life Unmanifest	211
Figure 7	Life Manifest	212
Figure 8	Cause and Effect	213
Figure 9	Differentiated Consciousness (Polarity)	214
Figure 10	Relationship Between the Father and Mother Aspects	215
Figure 11	Awareness (The Son Aspect)	216
Figure 12	Relationship Between Inherent and Evolving Awareness	277
Figure 13a	Effects of Inclusiveness	279
Figure 13b	Effects of Inclusiveness	280
Figure 14	The Sphere of Beingness	281
Figure 15	Essential Constitution of Man and the Universe	281
Figure 16	The Godhead	285
Figure 17a	Sequence of Manifestation (Apparent)	287
Figure 17b	Sequence of Manifestation (Actual)	287
Figure 18	The Three Aspects of Manifestation	288
Figure 19	The Three Aspects of the Godhead	290
Figure 20	Manifestation	292
Figure 21a	Manifestation (1st Level)	294
Figure 21b	Manifestation (1st Level)	295
Figure 22	Manifestation (2nd Level)	300
Figure 23	Manifestation (3rd Level)	310
Figure 24	The Void and the Three Trinities	314
Figure 25	The Ten Dimensions	315
Figure 26	The Tree of Life (Otz Chiim)	319
Figure 27	The Fourfold Purpose of the Unspeakable	331

INDEX

A

Absolute,
- assurance, 237
- values, 271

Academic ability, 205

Act, 48, 98, 126,
- of believing, 126
- of creation, 291
- of denial, 30
- of Intelligence, 44, 61, 210, 211, 214
  - effect of the, 217
  - nature of the, 215, 217, 218
  - *See* also Active Intelligence
- of listening to the heart, 237
- of magic, 127, 179
- of manifestation, 282, 287
- of materialisation, 326
- of perception, 312,
  - defined, 218
- of power, 180
- of survival, 28, 33, 119, 126, 190, 202, 246
- the final, 250
- an unnecessary, 121

Action,
- adaptation of, 247
- assessment of, 37
- avoiding consequences of, 43
- coming to peace with, 43
- dreaming is an, 291
- effect of, 114
- justification of, 140, 166, 224
- lack of, 116
- postponing, 33
- source of, 295

Active Intelligence, 282, 291
- defined, 283, 284, 290, 291, 294
- nature of, 291, 292, 294, 295, 296, 298, 299, 300, 301, 306, 311
- two polarities of, 308

Adam, 299, 302, 307, 311

Adjustment, 141, 143, 163, 164

Advantage, gaining the, 48

Age,
- a new, 1
- dawn of the New, 2
- of man, 3, 6

Ageing, 244

Alert,
- the necessity to be, 209

Alignment,
- effects of, 81
- of energy configurations, 272
- of energy fields, 182

Ambition, 59, 62

Ancestral Spirits, 252, 253

Animals,
- adopting form of, 184
- divisions of the, 272
- man's interaction with, 272

Anti-establishment, 6, 7

Apologies, 44

Apprentices, 26, 29, 34, 35, 118, 119, 181, 349
- first injunction given to, 25
- forced growth of, 336, 337
- mistakes of, 32, 34, 58, 119, 154, 157, 186, 202, 311, 330, 346
- under guidance of a nagal, 26, 337, 338, 339

Approval,
free from seeking, 46
Arrogance, 81, 139
Assemblage point, the,
fixation of, 118, 165
breaking the, 141
effects of, 166
moving, 141, 163
effects of, 181
movement/shift of, 54, 56, 81, 248, 333
shifting,
effect of, 181, 182, 190
Assembling,
a new world, 182, 183
perception, 182
Assumptions,
the danger of, 78
the trap of, 83
Atl'aman, 389
nature of, 100, 388
Atlantis, 2, 3, 19
mistakes of, 4, 5
Atom, the, 270
Attention,
captured by, 276
the first, 181
the placement of, 58
the second, 145, 181
Attributes, the,
of Warriorship, 38, 58
acquisition of, 59
importance of, 38
Authority, 89
Awareness, 19, 249, 257, 276, 278, 293, 298, 305, 316
defined, 209, 216, 217, 218
effects of, 217, 276, 278, 279, 289, 295
evolution of, 258, 279, 281, 292, 298, 299, 300, 303, 306, 317, 321, 323
evolving, *See* Evolving Awareness
heightened, 181, 352
inherent, *See* Inherent
Awareness
intensified, 275, 276, 277, 278, 279
left side, the, 83, 151, 161, 168, 191, 257, 312, 348, 358
nature of, 208, 216, 217, 218, 272, 273, 274, 276, 278, 281, 282, 283, 287, 288, 291, 295, 303
primordial, 274, 275
purpose of, 284
right & left equally important, 82
right side, 81, 82, 257
self-centred, 278, 279
the Mastery of, 322, 324, 325
three zones of, 273
total, 257, 333
the Truths of, 219, 220, 273, 322
two polarities of, 218, 219, 220, 232, 257, 284, 289
two types of, 274, 280, 296, 297
Axis,
East-West, 255, 258
horizontal, 108, 257, 258
North-South, 255, 258
vertical, 108, 258

B

Bands,
of energy fields, 219
the three great, 316
ratio of interaction, 219
Battle, 34, 63, 76, 78, 120, 129
four categories of, 63
the Last, 388
Behaviour, 115, 139

Being, 312, 316
man one type out of myriads, 271
the inner, 28, 34, 304
the luminous, 311
nature of, 312, 313, 326
the World of Sorcerers, 313,
Beingness, 38, 282
circle of, 106
defined, 280
four dimensions of, 267
dreaming in of, 267
pure, 275, 282
Belief(s), 124, 126, 127, 221
defined, 124, 127
importance of, 117, 121, 153, 185
in self, 125
lack of, 189, 201
Black arts, 4, 5
Breath, the cleansing, 345, 346
Breathing technique, 344, 345

C

Cause, the, 213
Challenge(s), 31, 120, 188, 189, 192, 202, 221
importance of, 73, 165, 247
nature of, 78, 79, 80, 122, 187, 246, 250, 278
Chance(s),
taking one's, 222
the fleeting moment of, 190
Change(s),
importance of, 130, 152, 159, 202
nature of, 163, 224, 240, 241
Chaos, 210
Children, 52, 55, 57, 107
Choice, 64, 116, 125, 139
importance of, 116, 117, 126, 154, 190, 192, 202
Christ, Jesus,
crucifixion of, 323
nature of, 286, 292, 293, 304
the Son of God, 286, 304
the Son of man, 304
Church, the Christian, 284
Clustering, 219
defined, 273, 274
effects of, 270, 271, 327, 328
nature of, 270, 271
Cocoon. *See* Luminous Cocoon
Colour, 248
admixture of, 338
defined, 337
nature of, 302, 313, 337, 340, 351, 352
entering the, 351
Comets, 19
Comfort, the need for, 129
Command,
of the Eagle, 4
the warrior's, 4
Communication, 10, 15, 228, 231, 252, 253
inter-planetary, 13, 14
lack of, 6, 9, 206
Concept(s), 27
fundamental, 26, 163
of being lucky, 153, 154
of having to believe, 113
of mirrors, 38
of polarity, 212
of predictions, 85
of sin, 186
of the eternal now, 84
of the three great bands, 219
of time, 32
Confidence, 45, 46, 47, 127
Consciousness,
defined, 209, 210
implications of definition, 209

differentiated,
nature of, 214, 215, 218
two polarities of, 214
eclipse of, 138
evolution of, 217
group, 245
implications of, 208, 210
nature of, 209, 210, 217
undifferentiated, 210, 211, 217, 285
defined, 284
Constant, a, 219
Constitution,
models of the, 268, 269
the sevenfold, 318
the tenfold,
the Tree of Life, 320
the threefold, 269, 288
Control, 48, 50, 64
Cosmology, 268, 271, 328
Courage,
importance of, 235
Creation, 291, 305, 307
Crossroad, 2
Cry of the Eagle, 19, 36

D

Dance,
and the Dancer, 295
danse macabre, 249
the last, 243
of creation, 248, 295
of death, 243, 249
of life, 295
Darkness, the ancient, 389
Day of Reckoning, 2, 17
Death, 254, 257, 258, 323
dance of, 243, 249, 260
defined, 257
importance of, 242, 249, 257, 258
man's assumption of, 125, 243, 250
man's fear of, 257
nature of, 32, 108, 111, 124, 126, 239, 243, 244, 246, 247, 252, 254, 259, 261, 326, 388
physical, 249, 250
the allies of, 246
Decisions, 28, 59, 81, 84, 85, 126
importance of, 116, 190, 202
Democracy, 9, 15
Denial, 29, 30, 65
Density, 270, 273
Depression, 16
Desire, 58, 292, 296, 311
Destiny, 13, 37, 103, 108, 117, 246, 302, 304, 334, 337, 339
defined, 187
fighting, 34, 98, 187, 244
nature of, 20, 138, 144, 222, 223, 302
the Spear of, 389
the World of, 302
versus fate, 302
Detachment, 90, 354
Differentiation, 211, 212, 217, 270, 271
between known and unknown, 291
importance of, 216
Dimension(s), 274, 317, 318, 322, 328
defined, 274, 317
the fourth, 318, 328
the ten, 317
Directions, 312, 313
the four, 37, 74, 275, 317
Discipline, 50, 64, 125
Discrimination, 3, 4, 8, 11, 39, 81, 82, 209, 212, 217, 218, 220, 321
Disease, 245
Division,
forces of, 4

world, 15, 16
the final, 19
Doctrine of Separate Development, 5
Doing, 74, 119, 140, 166
Double, the, *See* the Luminous Being
Doubt, 46, 64, 65, 116
Dreamed, the, 108
defined, 311
nature of, 138, 311, 313, 316, 325, 326,
Dreamer, the, 267, 268, 309
at-one with, 108, 110, 244, 249
intent of, 244, 249, 250
nature of, 110, 138, 223, 245, 252, 281, 305-313, 323-326, 328
nomen for, 353
Dreamers, the, 337, 339
seven groups of, 337, 340, 341
Dreaming, 322, 325, 335, 351, 355, 356
active, 333, 356
defined, 54, 305, 325
ghost, 355, 356
in the future, 58
nature of, 54, 55, 56, 57, 267, 291, 305, 322, 324, 325, 333, 341, 354, 355, 356, 362, 363
omens, 385
passive, 333, 335, 357, 358, 359, 361, 362
setting up, 54, 341, 342, 356
technique of, 335, 357
secrets of, 336
Dreams,
failure of, 57
ignored, 58
interpretation of, 374-387
nightmares, 362
opening scene of, 361
recurring, **362**
remembering, **359**
sequences of, **361**
sexual activity in, **379**
symbolic content of, **358**
technique of waking up in, 357
Duality, 209
implied in, 209, 286
implications of, 287
primaeval, 213, 214
the cardinal, 269, 281, **286,** 287, 288, 289

E

Eagle, the, 4, 36, 289, **329**
command of, 48
Cry of, 19, 36
gift of, 94, 357
the Eye of, 297, 300
Earthbound souls, 251
East, the, 38, 321
axis of, 255
divorce from West,
effects of, 261
nature of, 78, 257
Effect, the, 213, 267
Egotism, 130, 131, 140, 142
Einstein, Dr. Albert,
the Law of Relativity ($e=mc^2$), 219
Electrostatic phenomenon, 253
Emotional,
impetus, 28
responses, 44, 87, 168
Emotion(s), 37, 43
effects of, 190
female's bias towards, 224
importance of, 126, 255
nature of, 87, 220, 224, 247, 311, 312, 313
result of favouring, 220

versus,
feeling, 224
sobriety, 39
Emperor, the White, 5
Energy, 268, 272, 326
defined, 326, 327
exchange of, 338
Energy fields, 182, 183, 270, 325
nature of, 182, 183, 219, 270, 294, 327
three bands of, 269, 270, 316
Erasing personal history, 323
importance of, 50, 255
nature of, 50, 239, 240, 255, 323, 324
Equality, 39
Escapisms, 15, 29, 77, 222
Eternal Now, the, 84
defined, 85, 275, 298
nature of, 298
Eve, 299, 302, 307, 311
Every-Thing,
defined, 211
nature of, 273, 280, 294
Evolution, 217, 245, 297, 306
effects of, 6, 12, 16
nature of, 20, 55, 187, 258, 274, 299, 323, 325, 326
of awareness,
ceases, 258
requirements for, 281, 300
Evolving Awareness, 292, 295
effects of, 274, 299, 300
nature of, 275, 276, 279, 294, 296, 299, 300, 301, 303, 304, 306, 309, 312, 313, 318
source of, 276, 291, 299
the eternal now, 275
Existence, 280, 286, 307, 317
the three expressions of, 284
Negative,
the three Veils of, 285
Expectations, 59, 60, 355
Experience, 207, 276, 277, 298
Extraterrestrial beings, 8, 10, 11, 12, 13, 14, 15
claim of, 11
friends of, 10, 11, 15

F

Face value, the, 159, 217
of problems, 122, 165
Facts,
unchangeable, 223
Failure, 33, 115, 116, 121
Faith, 52, 53, 124
Fate, 106, 107, 201, 221
defined, 302
fulfilled by default, 222
nature of, 136, 137, 221, 222, 223 245, 246
requirement for fulfilling, 237
Father Aspect, the, 215, 218
Fear, 33, 59, 62, 65, 216
absence of, 79, 80
handling, 69, 78, 79
nature of, 66, 68, 74
not same as fear in shield, 74
Feeling(s), 37, 50, 51, 53, 80, 118, 189, 197
defined, 50, 285
ignoring, 96, 221
importance of, 52, 53, 55, 56, 153, 233, 255, 348, 354, 359, 361
nature of, 53, 54, 55, 56, 114, 118, 218, 220, 224, 232, 233, 257, 312, 323
of unworthiness, 186, 187, 189, 201, 202, 203
indulging in, 197, 199, 201
versus
emotion, 224
faith, 53

Female, the,
biased towards emotions, 224
equal but different to male, 223, 226
male-female couplet, 309
masculine side of, 234, 236
mother aspect of, 232, 234, 236
nature of, 213, 214, 223, 224, 225, 226, 227, 228, 232, 234, 236, 237, 308, 309
purpose of, 228
security of, 235
struggle for equality of, 224
two aspects of, 232
woman aspect of, 232
works horizontally, 228
First,
attention, 181
injunction, 25
Fleeting moment of chance, 16, 18
Fluidity, 51, 118, 127
defined, 52
requirements for, 257
Force(s), 1, 4, 48, 63, 103, 221, 269, 275
collaborating with death, 246
of destiny, 20, 139
of division, 4
of egotism, 130, 140, 142
of light & darkness, 20
of magnetism, 297
the one all-pervading, 301
the rolling, 243, 244
threatening evolution, 14
trinity of, 218, 219, 294, 305
Forebearance, 50
Forgiveness, 43, 44, 188, 189
Four, the,
Attributes of Warriorship, 38, 58
Natural Enemies, 63
principal techniques, 58
Quarters, 37, 74, 275, 317
Freedom, 35, 145, 201
infringement of, 126, 262
nature of, 90, 127, 131, 136, 137, 185, 262
relinquishing, 48, 93, 99, 100
the Path of, 109, 110
Future, the, 17, 58, 125

G

Gazing,
technique of, **335**
Ghosts, 252, **253**
Giving, 188
Goal, the, **34, 35**
God,
Immanent, **291, 292, 294**
man the image of, 188
omnipresent, omnipotent, omniscient, 320
the Father, 293
the kingdom of, 188, 304
the son of, 188
(the) Son of, 303, 304, 323
failing to live as a, 189
Jesus Christ, 283, 284, 286
the light of the world, 286
the Word, 283
the three aspects of, 269
Transcendent, 291, 292, 294
visions of, 191
Godhead, the, 284, 285, 290, 292
model of, 269
nature of, 286, 290, 292, 293, 294, 296, 301, 321
the Unspeakable, 284, 289
Group(s), 7, 245
Guilt, 43, 97, 142, 186, 188

H

Habits, 44
Heart, the, 44, 99, 201
  listening to, 50, 53, 95, 169, 190, 231, 233, 237, 257
  nature of, 232, 233, 234, 303
  need for, 220, 232
  Path with a, 62, 303, 305, 323
  riddle of, 324
Heightened Awareness, 181, 352
Hesitation, 33
Holy Ghost, the, 293, 296
Holy Graal, the, 101
Honesty, 39
Hope, 17
Human being, the, 3, 99, 145, 153, 283
  duty of, 206
  kept in bondage, 88
  nature of, 88, 91, 185, 186, 245
  rights of, 11
Humanness,
  loss of, 93, 145
Humility, 202
  defined, 96, 100, 101
  importance of, 95
  lack of, 137
  nature of, 95, 100, 143
  versus,
    love, 100
    self-importance, 60
Hunter, the, 181, 182
  The Way of, 144

I

'I Am', 284, 285
Ignorance, 88, 220
Imagination, 52, 56
Imbalance, 256
Immortality, 102, 103
Impeccability, 5, 35
Incarnation, 328, 329
Inclusiveness,
  defined, 297
  effects of, 276, 278, 279, 306, 316
  It Is, 297
  nature of, 280, 297, 298, 300, 306, 320, 326
  source of, 276, 280, 297
Indulgence, 65
  effects of, 187, 197, 198, 201
Ineffable, the, *See* Unknowable, the,
Inequality, 136, 137
Infallibility, 81
Inferiority, the sense of, 92, 97, 98, 132
  cause of, 186, 187
  conquering, 97
  effects of, 98, 100
Information,
  a working hypothesis, 340
  deliberately withheld, 336
Inherent Awareness,
  defined, 274, 275
  effects of, 298
  It Moves, 283, 284
  movement of, 284, 290, 291
  nature of, 218, 274, 275, 276, 279, 282, 283, 284, 290, 291, 292, 293, 298, 299, 305, 317, 318, 328
  two polarities of, 285, 286, 290, 292
Inorganic beings, 254
Intelligence,
  defined, 209
  illusion of, 253
  nature of, 205, 207, 208, 209, 210, 248, 285
  See also:
    Active Intelligence
    Potential Intelligence

Intelligent Co-operation, 228, 237, 243, 356
  effects of, 232
  importance of, 231, 237, 256
  lack of, 228, 239
  nature of, 220, 226, 236, 237
  with inner counterpart, 231
Intending, 121
Intent, 153, 323
  activating, 58, 126, 153, 162, 312
  declaration of, 352, 353
    sounding of the, 353
  defined, 284, 285, 289, 291
  effects of, 63
  exercising the, 336
  focusing of, 153, 326
  forcing of, 163
  manifestation of, 297, 306
  nature of, 87, 121, 218, 244, 274, 275, 285, 289-297, 301, 302, 303, 305, 309, 311, 312, 325, 326
  of the dreamer, 244, 249, 250, 325, 337, 339
  of the Unspeakable, 311
  setting the, 115, 125, 359
  strengthening of, 127
  the Dance and the Dancer, 295
  the Mastery of, 326
Interference, 334
  versus genuine help, 245
Internal dialogue, 122, 123
  defined, 154
  inner chatter, 154, 157
  intending to stop the, 162, 163
  nature of, 152, 154, 155, 157, 161
  stopping the, 122, 162, 163, 354, 356
    a revolution, 157
    importance of, 151, 152, 154, 157, 174, 179
It,
  and Its awareness, 284
  Moves, 283, 284
  Is, 211, 284

J

Jewels, the, 183, 272
Journey, 34, 35
  commencement of the, 223
  of possibilities, 222
  the definitive, 104, 108, 110
    defined, 105, 108
Joy, 239, 248
Judgement, 60, 97, 143, 201, 206
Justice, 47
Justifications, 43, 61, 77, 97, 220, 224

K

Knock of the Spirit, 18, 33, 36, 190
Knowledge, 2, 35, 56, 83, 168, 216
  acquisition of, 28
  hidden, 336, 337
  ignoring, 221
  irrational, 224, 232, 312
  nature of, 16, 89, 210, 216, 231, 232, 312
  the Path of, 4, 5
Known, the, 54
  differentiated from unknown, 289, 291
  evolution of, 216
  keeper of, 299
  nature of, 191, 214, 223, 226, 299, 301, 302, 308, 309, 311
  on the right, 313
  the World of,
    Assessment, 303
    Conscience, 303
  uniting with unknown, 289

L

Law, 214
  of Cause & Effect, 91
  of Economy, 43
  of Light & Reflection, 142
  of Polarity, 212
  of Relativity, 219
  of Retribution, 91
  Universal, 2, 4, 11, 12, 13, 30
    defying, 89
    ignoring of, 4, 82
    use of, 47, 48
Learning,
  nature of, 64, 78
  process of, 86, 127, 140
  to feel good, 186, 200, 202
Left Side, the, 83, 168
  entering, 257, 348
  nature of, 191, 312, 358
  teachings for, 151, 161
Life, 25, 241, 253, 276
  adapting to, 34, 51, 99, 129, 246, 257, 258,
  after death, 250
  daily, 27, 28, 32
  defined, 207, 257
  enhancing quality of, 27, 31, 97, 139, 277
  equality of, 90, 143
  fighting, 34, 98, 245, 351
  forms of, 243, 275
  inorganic, 207
  interrelationship of, 32, 39, 43, 96, 98, 187, 244, 273
  manifested, 208, 219, 237, 274,
    defined, 211
    three aspects of, 218
  nature of, 32, 47, 63, 78, 91, 95, 98, 131, 138, 187, 207, 209, 210, 211, 213, 215, 216, 217, 245, 246, 248, 254, 257, 261, 273, 280, 281, 295, 328, 356
  of the warrior, 25, 37, 64
  only one, 31, 187, 206, 210, 213, 217
  organic, 207
  physical plane, 237, 257, 258
  process of, 143, 205, 207, 209
    defined, 317
    defying the, 139
    experience of the, 208, 211
    trusting the, 52
  purpose of, 250, 280, 281
    defined, 208
  quality of, 35, 63, 139
  quietness of, 86, 95
  source of, 208, 329
  the edge of, 104
  the four richnesses of, 353
  the gift of, 99, 100, 305
  the three great bands of, 219
  the Tree of (Otz Chiim), 320
  unmanifest, 208, 289, 291
    defined, 211
    three states of, 285
Life-force, the, 249, 252
  defined, 328, 330
  two streams of, 329
Lifeforms, 207, 209, 216, 217, 218, 271, 273, 274, 276, 302, 329
  core of all, 274
  nature of, 207, 208, 216, 217, 218, 271, 273, 276, 302, 329
Light,
  the one true, 3
  the Limitless, 293
Listening, the art of, 123
Logic, 52
  trap of, 51
  versus
    feeling, 52
    superstition, 11
  world dominated by male, 225
Lord,
  name for the dreamer, 353

Love,
  defined, 100, 101, 237
  lack of, 239
  nature of, 59, 60, 61, 62, 101
  of self, 59, 62, 101
Luminous Cocoon, the, 101, 182, 184, 243, 249, 259

M

Magic, 126, 127, 169, 179, 180
Magnetic charge, 252, 253
Man, 17
  age of, 3, 6
  a mystery, 169, 185
  archetypal, 302
  birthright of, 189, 258
  compares himself, 136, 137
  daydreams of, 305
  decision of, 19
  destiny of, 19, 304
  divine nature of, 38, 185, 188, 220, 268
  embraces life and death, 258
  hooked to fellow man, 45, 188 189, 338
  the luminous cocoon of, 101, 182, 184, 243, 249, 259
  mistake of, 56, 84, 187, 326
  must unite his two polarities, 258
  nature of, 16, 17, 38, 58, 59, 89, 95, 114, 136, 180, 185, 187, 188, 189, 220, 221, 258, 259, 268, 271, 272, 273, 277, 304, 330, 388
  the problem of, 241
  the responsibility of, 17, 18
  the secret of gender, 329
  the son of God, 188
  the sons of, 388
  the spirit of, 85, 89, 330
  the splitting of the sexes, 329
  the ten points of, 270, 271, 272, 274
  the tenth point of, 329
Male, the,
  anchors, 228, 229, 235
  duty of, 226, 229, 233, 235
  equal but different to female 223, 226
  male-female couplet, 309
  nature of, 213, 214, 223-228, 232, 236, 237, 308, 309
  works vertically, 228
Manifest, the will-to-, 289-292, 301, 325, 326
Manifestation,
  as given by C.Castaneda, 318
  defined, 286
  implications of, 282, 284, 286
  nature of, 214, 219, 269, 282, 287, 293, 296, 302, 305, 316, 317, 325, 326,
  of intelligence, 285
  of life, 218
  of nagal's urge, 216
  prior to, 284
  purpose of, 214, 282, 288, 303 306, 321
  summary of, 313, 314
  the act of, 287
  the basis of, 237, 291, 305
  the cause of, 301, 309, 327
  the densest, 271
  the first level of, 294
    centred upon, 321
    nature of, 294, 321, 322
  the four stages of, 317
  the fourth level, 327
  the second level of,
    centred upon, 323
    nature of, 286, 287, 323, 324
  the third level of, 307
    centred upon, 324
    nature of, 324, 325

Manipulation, 48
Mara, 296, 299, 304
  the One of Tears, 295, 296
  the Virgin, 296
  with child, 298
Mary, 303
Materialisation,
  accurate, 325
  of matter, 326
  the act of, 326
  the cause of, 212
Matter
  defined, 211, 214, 327
  nature of, 326, 327
  two poles of, 214
Meditation,
  the ultimate, 356
Mediums, 254
Men,
  inner counterpart of, 223, 231
  mistake of, 224, 225, 227, 234
  second rate 'females', 235
  take the lead in opening the heart, 236
  uncertain of masculinity, 224
MEST (Matter, Energy, Space, Time), 267
  defined, 275
  implications of, 318
  nature of, 275, 318, 328
  the four directions, 275
  the fourth dimension, 318
Mind,
  a disastrous frame of, 103
  and,
    intent, 301, 302
    sobriety, 82
  a state of, 35
  defined, 284, 285
  nature of, 231, 233, 234, 289, 290, 291, 292, 294, 296, 301, 305, 311, 312, 321
  need for, 220, 232
  principle, 285, 293
  riddle of the, 322
  the correct frame of, 64
  the rational, 52, 65,
    development of, 96
    forcing into silence, 167
    male's bias towards, 224
    nature of, 55, 65, 81, 167, 180, 191, 229, 232, 257, 268, 269, 271, 354,
    of children, 55
    programming of, 173
    result of favouring, 220
  the sons of, 388
  the subconscious,
    training of, 346
  the thinking principle, 218, 220
Mind-link, the, 5
Mirror(s),
  of justice, 97
  people as, 124, 142
  the world as a, 38
  using, 231
  working with, 38
Misfortune, 245
Mistakes, 92
Model(s) 268, 269, 280
  directions in, 312, 313
Mood,
  of a warrior, 144
  swing, 129, 140
Mother,
  defined, 213
  of Every-Thing, 295
  the Standing, 260, 261, 262, 295
  with child, 296
Mother Aspect, the,
  defined, 215
  nature of, 218, 234
Movement, 248, 291

  nature of, 282, 283, 303
Multiplicity, 209
Muscular isolation, 343

N

Nagal, a,
  guidance from, 26, 81, 151, 152, 338
  the apprentices of, 337, 338, 339
  the duty of, 101
  the gateway to, 101
Nagal, the, 27, 31
  defined, 211, 282, 330
  manifestation of, 282
  nature of, 213, 216, 217, 282, 284, 285, 289, 293, 294, 295, 300, 301, 324, 328, 329
  potential of, 284, 294
  purpose of, 289, 293, 297, 299, 300, 301, 304, 306, 324
  the nagal-tonal couplet, 257
Nature,
  an abomination of, 30
New Age,
  Dawn of the, 17
North, the, 38, 78
  axis of, 255, 258
  defined, 74
Not-doing, 115
  importance of, 45, 55, 78, 124, 255, 324
  nature of, 45, 123, 156, 165, 324, 325, 326
  requirements for, 255
  use of, 44, 130, 142, 163, 173
No-Thing,
  defined, 211, 282
  expressed *in* 'I Am', 284
  It Is, 284
  manifests three trinities, 316
  nature of, 212, 273
Nurturing, 56, 58

O

Obsession, 165
Old age,
  effects of yielding to, **103, 104**
  nature of, 102, 103
  rule for handling, 105
  the battle against, 110
  the trap of, 103
Omens, 168, 385
  interpretation of, **169**
  working with, 231
Other, the, *See* **the Luminous** Being

P

Past, the, 85, 199, 277
  cannot be changed, 43
  defined, 84
  purpose of, 97
  resolving, 43, 97, 200, 201
Path, the, 28, 311
  of black magic, 4
  of denial, 29
  of Freedom, 4, 109, 110
  of Knowledge, 4, 5
  of Power, 334
  of self-destruction, 16, 19
  of the Warrior. *See* Warrior's Path with a Heart, 62, 262, 303, 305, 323
Patience, 86
Pattern, the
  of power, 248
  warping the weave of, 388
Perception, 19
  acquisition of, 305
  adjusting, 277, 279
  altered states of, 141, 183, 190, 305, 325, 333, 335

assembling, 182
nature of, 116, 117, 161, 272, 276, 277, 298, 312
the act of, 218
Personal History,
defined, 156
erasing, 174, 176
nature of, 157
Personal Power, 35
acquisition of, 239, 248, 278, 325, 326, 336, 337, 349, 357
aspects of, 141
colouring of, 184
handing over of, 334
nature of, 88, 275, 312, 326
saving, 26, 37, 122, 141, 278
the ultimate key, 141
versus universal, 88
See also Power
Physical Plane, the, 271
the tenth dimension, 327
Pity, 82
Planet, the, crippling of, 17
Planetary, the,
being, 1, 13, 14
revolution, 6
Polarity,
of life-death, 258
of male-female, 257
of tonal, 257
the nature of, 255, 258
the need for, 256
the ultimate, 257
Potential, 38, 59, 291, 304
experience of, 217
exploring, 56, 107, 185
extension of, 291, 292, 298, 299, 305
Intelligence, *See* Potential Intelligence
nature of, 83, 185, 284
of Every-Thing, 294
of man, 189, 259
of the dreamer, 307, 308, 309, 325, 328
of the Unspeakable, 316
unfolding of, 187, 189, 206, 237
Potential Intelligence, 208, 210, 217, 306
defined, 291
nature of, 214, 215, 217, 218, 291, 292, 294, 295, 296, 305
the dream of, 291, 305, 306, 324
the World of Contemplation, 295
two polarities of, 294
Power,
abuse of, 5
acquisition of, 63, 255
and emotion, 87
claiming, 63, 122, 203, 247
defined, 63, 206, 325
fighting, 334
gifts of, 122, 136, 137, 138, 158, 187, 321
is not an asset, 91, 94, 95
lack of, 93
nature of, 47, 63, 77, 80, 87, 88, 89, 92, 97, 239, 287, 312, 326
of the universe, 48
personal, *See* Personal Power
patterns of, 248
surrounded by, 166, 232, 288
the battle against, 93, 95, 96, 101
the battle for, 63, 78
the bid for, 202
the One, 389
the Path of, 334
the Sword of, 389
Practices,
ancient, 333, 334
Predictions, 85
Predilection,
a place of, 259
of a warrior, 125
Prejudice, 39, 121
cause of, 2
cause of imbalance, 220
free from, 45, 53
Prerequisites, 26, 27
Problems, 12, 32
nature of, 122, 165
Process,
of 'cooling down', 327
of death, 242
of intelligent co-operation, 226
of separation and unification, 218
Procrastination, 125
Purpose, 35, 293
the fourfold, 275
Pythagoras, the theorem of, 219

Q

Qabalah, the Jewish, 285, 286, 319
Qualities, 38
Quarters, the four, 37, 74, 275, 317

R

Race,
Guardians of the, 3, 5, 13, 14, 17
plans of, 17, 18
service of, 18
Rational,
assumption, 206
versus intelligence, 205
thought,
not a criteria, 205
results of, 206
Rationalisation, 165, 166
trap of, 229
versus sobriety, 82
Reality, 55

assembling an alternate, 54
Reason,
a quirk of human, 153
supposed superiority of, 205
Recapitulation,
importance of, 38, 107, 108, 188, 249, 255, 258
nature of, 254, 255, 256, 321, 325
of the Unspeakable, 321
results of, 39, 44, 78, 255
the final, 249, 250, 259
Regrets, 43, 125
Relativity, 220
Law of, 219
state of, 271
Relaxation, technique of,
defined, 341
described, 342-347
testing for conditioned **reflex,** 347
Religion(s),
core of all, 269
deterioration of, 7
Eastern,
influence from, 261
Religious ecstasy, 190, 191
Remembering, 139
Respect, 237
for self, 77
importance of, 39
Response, emotional, 44
Responsibility, 3, 15
defined, 142
for the past, 17
of a warrior, 29
of knowledge, 16
reluctance to accept, 15
'Retirement', 104
Right Side, the,
nature of, 312
teachings for, 144, 151
Rituals, 162

Ripple effect, the, 114
Ruthlessness,
importance of, 39, 82, 97, 99
nature of, 39, 82

S

Sacred trust, the, 40, 389
Scientific community, 9, 10, 219, 327
Second Attention, the, 145, 181
Seeing, 207, 209
Seers, task of, 1
Self,
-abuse, 201
acceptance of, 138, 203
-centred, 278, 279
-confidence, 45, 46
-discipline, 25, 26, 37
importance of, 341
experiential discovery of, 311
giving credit to, 199
-hatred, 59, 60, 97
-image, 156, 174, 175
transformation of, 239
-importance, 2, 5, 7, 10 ,98
and self-pity, 136
cause of, 186
effects of, 81, 100
fighting off, 142, 143
versus conceit, 131
versus humility, 60
-imposed restraint, 127, 162
inner centre of, 304
knowledge of, 303, 311
lack of love for, 239
learning to feel good about, 186, 200, 202
love of, 101
perception of, 161
-pity, 92, 98, 130, 134
cause of, 137, 186
effects of, 100, 197
fighting off, 39, 142, 143
nature of, 130, 132
transmutation of, 131
-preservation, 74
-respect, 77, 201
trap of not believing in, 201
totality of, 220, 258, 291, 305, 306
achieving the, 306, 333
defined, 258, 329
uplifting of the, 142
Separation,
cause of, 212, 217
nature of, 217, 218, 321
of known from unknown, 298, 299, 300, 321
effects of, 307, 321
nature of, 300
Separativeness, 113, 205
cause of, 90, 130, 220
effect of, 245
eradicating, 283
the sin of, 187, 189
unacceptable to warrior, 245
Shields, 155, 157
Shift, the ninety degree, 104
defined, 105
effects of, 108, 109
Shortcomings,
a ticket to freedom, 131, 136
gifts of power, 136, 321
nature of, 130, 321
transmutation of, 321
Simplicity,
importance of, 121, 122
Sin, 186
absolution from, 188
free from, 189
nature of, 188, 189
of separativeness, 187, 189
repenting, 187, 188, 191
lack of, 189
meaning of, 188

Sobriety (Clarity), 44, 181, 321
abuse of, 197
acquisition of, 39, 44, 255, 258, 321
balanced by feeling, 323
dangers of, 80, 81, 82, 83
defined, 39, 82, 257
effects of, 43, 47, 78, 79, 80, 82, 84
handling of, 84
implications of, 53, 321
importance of, 39, 53, 76, 81, 82, 84, 255
lack of, 118
limitations of, 82, 84
nature of, 39, 45, 53, 54, 79, 81, 82, 83
use of, 39, 48, 53, 84
versus rationalisation, 82
Social Conditioning, 55, 173
beliefs derived from, 221
development of, 107, 130, 186, 338
effects of, 6, 96, 185, 202
free from, 189
holding onto, 190
nature of, 15, 221, 222, 224
Some-Thing, 282, 283
Son, the,
Aspect, 218
nature of, 283, 303, 323
'he whom all men seek', 303
Sorcerer's Explanation, the, 347, 348
Sorcerers, the World of, 313
Sound, 248, 303
South, the, 38
axis of, 255
gateway to the nagal's world, 101
nature of, 101, 324
Space, 323, 324
Spirit, the,
defined, 211, 294
following, 33, 36, 119
Knock of, 18, 33, 36, 190
message of, 18
nature of, 91, 220
of man, 85
Spiritual, 28, 29, 30
endeavours, 32
futility of being, 100
pursuits, 27
Stalking, the Art of, 324
Stalker, the, 177
Stopping the Internal Dialogue, 122
importance of, 151, 152, 154, 157, 174, 179
is a revolution, 157
requirement for, 162, 163
Stopping the World,
defined, 179
nature of, 179, 180, 189, 191, 201
nuances of, 179
requirements for, 189
technique for, 180
Stories of,
conspiracy, 8, 14
UFOs, 8-15
Strategy,
in self-discipline, 37
of a warrior, 29, 35, 37
Strength,
acquisition of, 45, 255, 324
acting with, 48
defined, 45
forcing inner, 202
importance of, 255
nature of, 45, 46, 54
Suicide, 251, 252
Superstition,
versus logic, 11
Superiority,
cause of, 186, 187
effects of, 98, 100, 206

futility of, 98
nature of, 134
Supposition,
a working hypothesis, 268
Survival,
an act of, 28, 33
the battle for, 78
Suspicion,
cause of, 53, 93
effects of, 64, 65, 92, 94

T

Teachers,
spiritual, 3, 5, 7, 15
claiming Toltec status, 7
limited vision of, 7
Technique(s),
importance of the, 163
of Gazing, 335
of Having to Believe, 120, 124
of Visualisation, 347
of Waking up in dreams, 357
the Breathing, 344, 345
the Four Principal, 37, 58
assigned to, 38
qualities emerging from, 38
Theories, 2, 3, 26, 268
the trap of, 83
Theory, the Big Bang, 327
Third Attention, the, 249
Thought(s), 122, 205
control of, 37, 118, 354
effects of, 114
importance of, 153
rational, 205, 206
Time, 37
effect on dreaming, 341
equation of, 317
defined, 317
dimension of, 316
in dreams, 362, 363
nature of, 32, 110, 111, 125, 316, 341
origin of, 316, 321
unity within, 316
Timing, 50
Toltecs, 2, 4, 267
bona fide, 4, 5
definition of the name, 4, 109
frauds claiming status of, 333
honour of the, 110
lineages of the, 4
requirements for the status of, 109, 110
the history of, 3
two groups of, 333
view of the,
on extra-terrestrials, 11
on inter-planetary communication, 13, 14
on Satan, 14
Toltec Teachings, the,
and Christianity, 284, 286
and Qabalism, 286
approach to the, 25
degeneration of the, 5, 6
disclosure of the, 18
divine birthright of man, 3
interrelationship of the, 255, 256
living the, 241
overlapping of the, 151
pivot of the, 37
the inner, 4
the true teacher of the, 334
tools of the, 113
Tonal, 27, 31, 108
a proper, 143, 144, 239
defined, 211, 283, 284, 289, 295, 298
Every-Thing, 214
the Mother of, 295
Mara, the One of Tears, 295, 296
nature of the, 213, 214, 215, 240, 282, 288, 289, 294, 295
origin of the, 213, 289
relationship with nagal, 293
the island of the, 136, 241
features of, 240
restructuring of, 143, 239, 240, 242
the nagal-tonal couplet, 257
the Standing Mother, 295
lack of love for, 261
two polarities of the, 214, 216, 223, 293, 306, 308
importance of the, 216
Totality of the Self, 220, 258, 291, 305, 306
achieving the, 306, 333
defined, 258, 329
Transembodiment, 184
Transfiguration, 145
of energy, 326, 327
the act of, 327
Transformation, 3, 28, 44, 59, 144, 323
defined, 240
implications of, 240
initiated by, 87, 239, 255, 323, 324
nature of, 323
of the island of the tonal, 143, 239, 240, 242
the Mystery of Golgatha, 323
the need for, 119
Transmutation, 144, 321
initiating, 129
of egotism, 131
of shortcomings, 321
the essence of, 313, 321
Triangle, the, 293, 296
Trinity,
of the dreamed, 316
of the dreamer, 316
of the three great bands, 316
the Creative, 305, 306, 313
the Final, 311
the Superlative, 294, 298, 307, 313, 316
Triplicity, 217, 284, 288
the basic, 269
Trust, the Sacred, 4, 40
abandoning of, 5
Truth, the, 389
Church's interpretation of, 284
concerning the Son of God, 283
twisting, 81
warriors beholden unto, 40
Tumbler, the, 243, 244
the rolling force, 243

U

Understanding,
assuming, 51, 80, 83
dependent upon, 207
versus judgement, 60
Undifferentiated,
consciousness, 210, 211, 217, 285
defined, 284
triple nature of, 217
knowledge, 210
Unexpected, the, 84
Unity,
becomes unstable, 326
nature of, 316
of luminous being, 316
within time, 316
within time and space, 324
energised, 326
Universe,
nature of the, 222, 271
sharpshooters of the, 246
arrows of the, 247
the manifested,
building blocks of, 275
centre of, 280

created, 301
defined, 283
fabric of, 292, 293
kept intact by, 275
nature of, 273, 280, 289, 327
Unknowable, the,
a relative term, 206
defined, 211
entering into, 207
the origin of life, 208
the realm of, 206
Unknown, the, 54, 56, 107, 307
differentiated from known, 289, 291
entering into, 228
fear of, 190
mapping out, 216, 218, 226, 297, 302
meaning of, 218
result of, 275
requirements for, 228, 299, 311, 323
materialisation of, 302
nature of, 214, 223, 224, 226, 299, 301, 302, 308, 309, 311
on the left, 313
the destiny of all, 302
to grasp, 226
uniting with known, 289
warriors' concern with, 108
Unspeakable, the,
defined, 282
desire of, 297, 302, 304
fourfold purpose of, 275, 318, 328
nature of, 280, 282, 284, 311, 316, 317, 321, 323, 324, 329
purpose of, 288, 302
the godhead, 284, 289
the void, 271
units of, 302
See also Unknowable, the
Unworthiness, the sense of, 186, 187
cause of, 187, 202
importance of eliminating, 189, 201, 203
indulging in, 197
results of, 186, 199, 201

V

Vegetarianism, 29
Vehicles of life, 252, 253
Vibration,
effects of, 271
intensity of, 271, 273
nature of, 271, 337
Victim, the sense of being a, 130, 197
cause of, 186, 189
fallacy of, 91, 117, 129, 140
View of the World, 44, 81
a fixed, 118, 126
analogy of the, 156
average man's, 156
effects of the, 82, 118, 156, 157, 191
upon choice, 116
upon others, 117
eliminating the, 50, 157
results of, 53, 179
freedom to choose any, 82
maintaining the, 119, 156
nature of the, 107, 116, 152, 156, 220, 276, 277, 278
the common, 55, 130, 169, 173, 176
the warrior has no, 118
Violence, 48
Vision, 190
a limited, 81, 83
an all-encompassing, 82, 83
of God, 191
Visualisation,

nature of, 348, 349
technique of, 347
Void, the, 273, 294
defined, 211, 282
manifests three trinities, 316
No-Thing, 316
prescribes the universe, 271
the nagal, 284

W

Walking,
meditation, 162
the right way of, 162, 167
Walking dead, the, 246
Warmth, 55, 58, 60, 62, 101
Warrior('s), the, 17, 18, 27, 39, 198
at-one-ment of, 249
concern with the unknown, 108
chooses his battle, 120
defined, 88, 180
deflects the arrows of the sharpshooters, 247
is beholden unto the truth, 40
of Freedom, 94
of the First Attention, 144
of the Third Attention, 249
relationship with death, 239
the actions of,
are adapted, 247
towards others, 100
the advantage of, 180
the art of, 180, 185
the battleground of, 74
the best advisor of, 247, 388
the command of, 4, 48, 88, 95
the dance of, 248, 260
the decision of, 84
the definitive journey of, 104, 108, 110
the essence of, 100
the final salute of, 260
the four attributes vital to, 38
the freedom of, 31, 94
the gift of, 94, 99
the goal of, 185
the greatest challenge for, 31
the humility of, 143
the impeccability of, 125
the invincibility of, 94, 95
the knowledge of, 124
the life of, 25, 37, 64, 247, 248
living, 181, 182, 241, 242, 243
the mark of, 202
the mood of, 144
the nature of, 29, 30, 31, 37, 39, 50, 62, 100, 111, 113, 118, 120, 125, 180, 181, 182, 257, 260, 262, 278, 279
the not-doing of, 119
the power of, 89
the predilection of, 125
the protection of, 247
the responsibility of, 29
the retirement of, 104
the reward of, 109
the shield of, 74, 247
implications of, 144, 145
the spirit of, 94, 248
the status of, 34
requirements for, 387, 388
the strategy of, 29, 35
the strength of, 48
the test of, 30, 31
the tools of, 82
the vision of, 82
the vitality of, 88, 105
the word of, 89
view on the nagal & tonal, 31
Warrior's Path, the, 27
defined, 311, 330
jewels of, 183

nature of, 28, 33, 59, 102, 124, 152
requirements for treading, 28, 79, 216, 237, 242
Way, the,
to be followed, 36
West, the, 38, 323
axis of, 255, 258
divorce from East, 261
nature of, 102, 257, 323
Wheel, the Great, 1
Wide Awake, 216
Will. *See* also Power,
free, 64
of inner being, 28
-to-manifest, 289-292, 301, 325, 326
Women,
inner counterpart of, 223, 231
Liberation Movement of, 224
second rate 'males', 225
the loss of femininity of, 224
the nature of, 225, 232
the rights of, 225
Words,
careless use of, 27
implications of, 188
inadequacy of, 206
understanding, 207
Word, the, 283, 285
Jesus Christ, 286, 292
made flesh, 292
nature of, 284
revealed in, 323
World(s),
assembling a new, 182, 183
defined, 272
infinite number of, 184, 272
perception of, 272
ten, the, 182, 270
defined, 273
existing between, 272
interaction between, 183
nature of, 271, 274
reflection of in man, 270
the tenth, 271
World, the, 1, 2, 15, 17, 19, 20
at odds with, 189
division of, 6, 15, 16
dominated by male logic, 225
end of, 2
is a mirror, 38
is not what it appears, 2, 14, 53, 90, 119, 159, 169, 185
looking at, 165
nature of, 220, 221, 231
of Assessment, 303
of Beauty, 313
of Contemplation, 295
of Creation, 295
of Destiny, 302
of Silence, 296
of Sorcerers, 313
of the Beast, 184, 272
of Transmutation, 313
perception of, 161
stopping, *See* Stopping the World
surviving in, 83
view of, *See* View of the World

Y

Yellow Rose of Friendship, the,
importance of, 347, 348
nature of, 347-351
potency of, 348
questions concerning, 349
revolving, 350
scent of, 350
secrets of, 349
source of, 347
unveiling of, 349, 351

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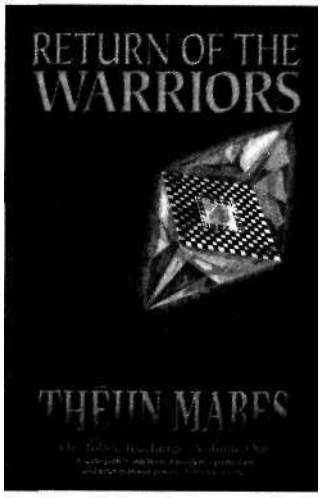

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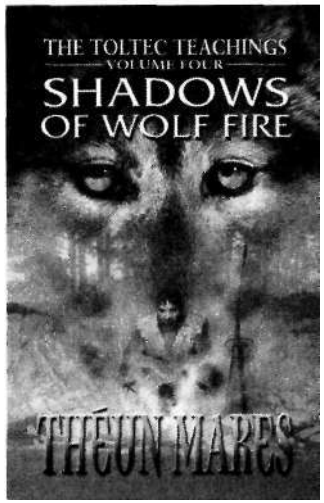

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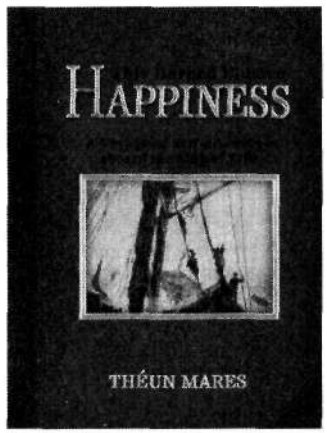

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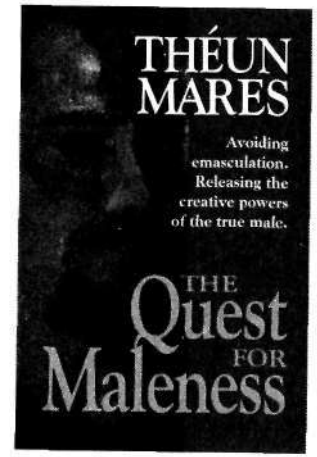

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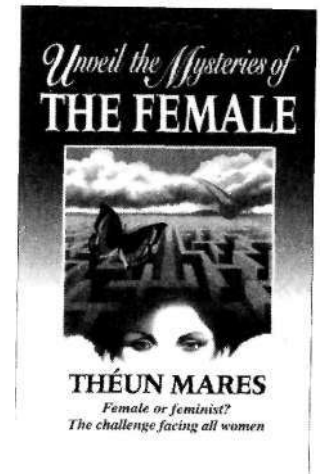

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